Many are the people who aspire to follow the path prescribed by the Holy Prophet (PBUH) and fewer are hose who succeed in trudging along that path and still fewer are the people who manage to reach the desired goal in this direction. The basic reason of failure in accomplishing their desired target is the lack of proper aptitude for correct comprehension of the prophetic teachings of the Holy Prophet (PHBU).

Renowned Spiritual Scholar Alsheikh Khwaja Shamsuddin Azeemi, has described the underlying meanings of the events of the life history of Holy Prophet (PBUH). Like always, he has successfully provided a deeper vision and newer dimension in his masterpiece work n the life of Holy Prophet (PBUH).

His attempt to familiarize the lovers of Mohammad (PBUH) more closely and clearly with the august personality of God's beloved Prophet is required to reach every follower of the Holy Prophet (PBUH) so that everyone could benefit from it. Especially those who wish to pursue the teachings of their beloved Prophet (PBUH) and to have a scientific and logical explanation of the metaphysical dimension associated with life of the greatest of all the prophets.

In order to share his noble efforts of producing a richer awareness about teachings and the life of Holy Prophet (PBUH), two volumes of his book 'Mohammad Rasool Allah' have been presented to you in the present form.

Reader of this work would feel the sublimity and limitlessness of knowledge contained therein in the teachings of the Holy Prophet (PBUH) and depicted in the form of miracles performed by him.

Published By:
AL KITAB PUBLISHERS
1-K-5 Nazim Abad, Karachi.
Ph: 021-626433 & 6622784

In Collaboration with
BURKHIYA EDUCATION FOUNDATION
2680-Lala Ayub Lane, Peshawar Cantt.
Ph: 091-272423

Alsheikh Khwaja Shamsuddin Azeemi

Part I & II

Mohammad (PBUH); The Prophet Of God

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Part I & II

Alsheikh
Khwaja Shamsuddin Azeemi

بسم الله الرحمن الرحيم

MOHAMMAD

(PBUH)

The Prophet Of God

Part I

By

Alshaikh
Khwaja Shamsuddin Azeemi

Translated By

M qsood -ul-hassan Azeemi
PhD

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The name of book	**Mohmmad** (PBUH)
Written By	Alshaikh Khwaja Shamsuddin Azeemi
Translated By	Dr. Maqsood Azeemi
Year	July, 2005
Quantity	1100
Composed By	Atif Maxud
Designed By	Basharat Niaz Ch.
Printed By	Niaz Sons Educational Printers Punjab Plaza Machli Mandi Urdu Bazar Lahore. Ph.7351126
Published By	AL-KITAB PUBLISHERS 1-K-5 Nazim Abad Karachi. Ph: 021-626433 & 6622784
In Collaboration With	BURKHIYA EDUCATION FOUNDATION 2680-Lala Ayub Lane Peshawar Cantt. Ph: 021-272423
Price	Imported Paper Rs: 250.00 Local Paper Rs: 150.00

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In the name of Allah, the Beneficent and Merciful

By the Time, verily man is in great loss, except those who strive to act upon the teachings of Holy Prophet and the Quran.

Foreword

Physically man is too feeble and fragile to face the forces of Nature. But, spiritually, he can enjoy those powers that have been placed at his disposal as a token of very special bestowal by God Almighty provided that he could manage to get that innate dormant potentials activated in him, which are the actual crown of his soul. Or to say, man is the unique creation of the Lord creator, which, on the one hand, is bound to play in the hands of given circumstances and, on the other, the whole universe is subjected to his command.

Entire life of Holy Prophet (PBUH) is a living example of this thing. On the one hand, he had to migrate from Makka under most unfavorable circumstances and, on the other hand, during the journey of his Ascension, his reach and access know no bonds and he surpasses all limits of Time and frontiers of Space and is bestowed with a unique opportunity of witnessing His Cherishing Lord Creator after ensconcing in the most exalted position of absolute supremacy ever reached by a mortal human being.

He strived all his life to create this awareness in his fellow beings that we is required to rise above the physical body and carnal desires associated with the world of matter so that one could enter into the unlimited world of Unseen to perform that sublime duty, which has been actually designated to him; the designation of the vicegerent of God.

Many are the people who aspire to follow his path and fewer are those who succeed in trudging along that path and still fewer are the people who manage to reach the desired goal in this direction. The reason is simple and needs not any complicated methodology to resolve it. The basic reason behind the failure of most people to accomplish their target is that they fail in having the proper comprehension of the prophetic teachings of Holy Prophet (PBUH).

Alshaikh Khwaja Shamsuddin Azeemi, having realization of the problem, have defined and described the underlying meanings of the events of the life history of Holy Prophet (PBUH). Like always, he has successfully provided to his readers, in his masterpiece work on the life of Holy Prophet (PBUH), the facility of having a chance to see the life of Holy Prophet (PBUH) with a more clear vision. His attempt to familiarize the lovers of Mohammad (PBUH) more closely and clearly with the august personality of God's beloved Prophet is required to reach every follower of the Holy Prophet (PBUH) so that everyone could benefit from it and especially those who wish to pursue the teachings of their beloved Prophet (PBUH).

In order to share his noble efforts of producing a richer awareness about teachings and the life of Holy Prophet (PBUH), two volumes of his book '*Mohammad Rasool Allah*' have been presented to you in the present form and language. I wish the reader of this work to feel the sublimity and limitless of knowledge contained therein in the teachings of the Holy Prophet (PBUH) and depicted from the miracles performed by him. I also pray for the spiritual advancement of the worthy reader of this work.

Translator

Preface

MAN, after his birth, gets connected with three realms. First of these three realms is the one where, after witnessing his Lord Creator, he pledged to fulfill the Holy Will of God. Second one is the realm that is known as the world of matter where the abilities and potentials bestowed upon man are put to test. And, the third one is the realm, where he is judged and informed about the success or failure in the test.

Man's success in the test in this world of matter, primarily depends upon man's awareness that he has pledged before God that God is his only Lord and the Creator.

According to the spiritual scholars, man is a collection of seventy thousand tiers. When man, according to the laws of God, enters into this world of matter, an overpowering shell constituent of arrogance, rebellion, insecurity, disobedience, ingratitude, haste, uncertainty, dubiety and whims befalls upon him. The life spent in the domination of this covering has been termed as the life of lower than the lowest (*asfal assafaleen*) in the holy Quran.

According to the teachings of the prophets of God, there are basically only two modes of functions in the entire universe, one, which is liked by the Creator and the other that is disliked by Him. That mode of functioning that takes a man away from his Lord Creator is not liked by God and is known as satanic approach and, the mode which is liked by the Lord because it causes a person to become closer to his Lord, is termed as Elohistic approach, or simply the mercy.

It is firmly established in the minds of those who opt for the path of spiritual associability that the human character is constructed from the thinking approach, which a person possesses. If the thinking approach has complications, the character of such a person also becomes windy and crafty whereas if the thinking approach is righteous according to the norms of the Elohistic laws then the life of such a person is dominated with the virtues of simplicity and truthfulness. If the thinking approach is shallow, one takes everything superficially and if there is depth in the thinking approach, man longs to know the reality of a thing.

Everybody has been granted this realistic approach of thinking but most of us do not bother to exercise this approach of thinking. Despite having been granted a taste of reality man considers the untrue and unreal as true and real. When a spiritual associate advances on the paths of spiritual associability, the unrealistic approach of thinking that has been transferred to him from his parents and the society starts converging into the realistic approach of thinking.

The impressions, which inscribe into the human mind, come from the ambient society and the deeper are these

impressions, the firmer becomes the thinking pattern of the person. If the surroundings of a person are enriched with qualities that represent the mental complexities, uncertainty, unfair dealings, cheating and destructive approach of thinking, the human life suffers from sorrows and phobias. And, if the moral values and truthfulness is there in the surroundings then the life of the person reared in such an atmosphere becomes a living example of piety and realism.

We all know it well that for learning mother tongue the child is not made to read any primer of that language. A child learns it from his parents simply because of remaining in their company. Just as the pattern of uncertainty and dubiety transfers to a child automatically from the ambient atmosphere, the pattern of realistic approach and certitude automatically take roots in a person living in an atmosphere of piety and close to one's spiritual mentor.

All the prophets of God enjoyed this thinking pattern that we have an innate affinity with the Supreme Being. This very affinity is the stream of life for the existents of the universe and realization of this affinity is the basis of the Spiritual Thinking Approach.

The spiritual thinking approach is an ever going on continuous process that runs in a spiritual associate like the blood. The main hurdle encountered in this adopting this thinking approach is the centuries old traditions that revolve around the axis of materialism. The atmosphere, in which a person is brought up and rears, gradually takes the form of the traditions of the family and then that of the tribes. Parents, family members, elders and other relatives play the role the custodians of these traditions.

There are two types of people.

1. Those who live their lives within the peripheries of the family traditions and they are least interested that what's going on around in the world and, if it is happening, why it's happening. They only adhere to with, which their elders used to observe and act.

2. The other type of people apply their minds in think that what is causing a certain thing to happen and if it is happening then how is it right or wrong, in actual effect.

The idolaters of Makka despite having realization of the fact that the idols have been sculptured by the human hands and those inanimate stone pieces, which couldn't speak or hear were forced to be considered as their gods and worshipped. Not only had they believed firmly that those were their gods but if someone could dare to point out that their gods were nothing more than non-living objects, they used to feel offended and were not reluctant in inflicting exemplary punishments upon such a person and they did all that considering it an article of their faith. Centuries old traditions and the darkness of the ignorance had veiled their understanding and the common sense.

We can take the example of our children in this regard. When we take them to a school, in fact, we declare war against ignorance and we admit them there so that they could learn some scholastic approach. In this process of learning and doing matriculation, it takes them ten years at the least. If the time spent in studies is calculated it comes to about three thousand five hundred hours per year, only then a child

manages to learn counting up to one hundred in the first year of his schooling.

At this rate, for doing matriculation, it needs spending of 35,000 hours and hundreds of thousand rupees coupled with the efforts of the parents and other family members. Mother and father keep on fretting about the studies of the child and after so much painstaking the child gets to the secondary level. At this stage, it enables them to decide only this thing as to what the child would be, whether he would be a doctor, an engineer, architect, accountant, pilot or something else. Even after spending these ten years for having education no one becomes a scholar. One just gets onto the threshold of the worldly sciences.

All this, that has been stated, is about the worldly sciences i.e. how arduously painstaking it is to learn some knowledge, how much labor, efforts and money is involved in equipping a person with knowledge. And, on the other hand, are the spiritual sciences for which a person hardly gives an hour once a week thus, spends about only fifty hours in a year. All the other activities of life are also duly attended; business or the employment also keeps on riding the nerves, other social activities, too, keep us engaged and the centuries old traditions and the atmosphere formed thereof keeps its gripping clutches on our mind and then it is complained that nothing has been achieved, we couldn't have the blessings of enjoying the paranormal faculties like fore-sighting or distant-viewing-type-of-things. It only purports to that, that we have belittled the importance and the significance of the spiritual sciences far less even than those of the primary classes of the worldly sciences.

How far it is justified that, on the one hand, after spending 3,500 hours per year for ten consecutive years, a student is hardly capable of deciding as to what is required to be studied in future for the higher level of his education, and, on the other hand, after giving only fifty hours over the whole length of a year, one says that he could not have any luck in learning the spiritual sciences?

Those who are desirous of learning the spiritual sciences have to bear this thing in their minds that the thinking approach of the spiritual teacher is unique in its nature and far different from the thinking approach that we find prevailing in the societies of the world. Thinking approach of the spiritual mentor is ordained with detachment, contentment and dependency upon God. He remains focused on the unity of Godhead. For learning the spiritual sciences, it is vitally important for the students to have the courage and desire to revolt against the negative, destructive and evil approach of thinking. They have to have the desire of remaining on the straight path and they must be ambitious to remain steadfast in advancing their steps on this path. They are also required to develop the courage to subdue the temptations and the uprising of the self and to over power the external paganistic forces for following the footsteps of Holy Prophet *(PBUH)* in order to have the cognition of the Lord Creator, God Almighty.

In these pages, you will find those aspects of the life of Holy Prophet *(PBUH)* where the representatives of the evil resisted and opposed him at every step in preaching the correct and positive approach of thinking. In order to surpass those hurdles Holy Prophet *(PBUH)* suffered the mental and physical tortures throughout his life at the hands of the non-

believers but finally he succeeded in delivering the message of God. He was happy with God and God is pleased of his performance.

It is necessary for those people, and especially for the people of *Silsila Azeemia*, who have been enjoined the duty of disseminating the spiritual mission of Holy Prophet *(PBUH)* that they should keep the life history of Holy Prophet *(PBUH)* in their study and delve deeply on this point that how much did Holy Prophet *(PBUH)* suffered in order to disseminate the Godly Mission of preaching monotheism and to make the non-believers believe.

When we shall idealize the life of Holy Prophet *(PBUH)* then in the course of spreading the teachings of *Silsila Azeemia*, relaying the spiritual sciences to the fellow beings we shall be blessed with the pleasure and spiritual acknowledgement of God and His apostle, and, indeed we shall be successful here and the Hereafter. And, we shall have the audacity of taking the bold steps, facing the hopeless situations and to ignore the blasphemous allegations of the opponents.

Before leaving this world of matter His Divine Grace Qalander Baba Auliya said to me, "Khwaja Sahib! The people engaged in a mission are supposed to be nuts." Then, after a brief pause, he asked me, "Did you follow me?"

I humbly submitted, "Keeping your guidance and wish in view, I shall work for spreading the *Silsila* frantically."

Qalander Baba expressed his pleasure and placing his hand upon my head touched my forehead with his fingers

and after making few circles upon my forehead blew upon me and said, "God be with you."

Mission orientation cannot be produced in a person who does not rise above the worldly gains, cardinal interests, greed, expectations, pride and vanity, vice and inferiority and superiority complexes.

This book is a brief description of the life of Holy prophet (*PBUH*) in which he made very endeavor in spreading the Elohistic system for 23 years. The life up to the fortieth year of his life is also a beacon of light for the spiritual associates.

Ladies and gentlemen, we who have been entrusted with the responsibility of spreading the teachings of the *Silsila* are indeed very lucky and honored for being given this responsibility and in order to accomplish this task, we have to study the life of Holy Prophet (*PBUH*) time and again. This will strengthen the desire to keep on advancing, marching on and consolidating our belief for our success.

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Markazi Muraqba Hall,
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Karachi.
29th July 1996.

Childhood of the Prophet

When Holy Prophet Mohammad (*PBUH*) came into this world, his father Abdullah had already passed away. After his marriage, Abdullah went on a business tour to Syria with a trading caravan. On his way back to home, he fell ill and could not survive and expired at Yasrib (now Medina) in the youth of his life. Two months after his passing away, Holy Prophet (*PBUH*) was born on Monday the12th *Rabiul Awwal* (20th August 570 A.D). According to some other traditions Monday 9th *Rabiul Awwal* (22nd April 571 AD) is also found to be reported.

Hazrat Ammna, other of the Apostle sent the information to her Father-in-law, Abdul Mutlib, who at that time was busy in circumambulating Ka'aba. He came home and took the child to Ka'aba and prayed to God to bless the child and protect him. Abdul Mutlib named the baby as Mohammad (PBUH).

As a sign of miraculous birth of the Apostle, the barren look of the deserts of Arabia transformed into refreshing greenery, the trees were laden with the fruits and the people of Makka became prosperous. It was the same year whence the famous event of the "*Ashab-ul-feel*" took place. In this event Abraha's Army of sixty thousand men along with a contingent of 13 elephants were destroyed by the showering pebbles by the

swallows and were transmuted into regurgitated cattle-feed like thing.

At the hour of the birth of the Apostle an earthquake demolished the 14 minarets of the palace of the Emperor of Iran. Kaiser and the fire kindling for worshipping in the fireplace for centuries was extinguished without any apparent reason.

The Apostle was fed by his mother for three days after his birth and then was fed by Sobia who had also fed Hamza (R.A), an uncle of the Apostle. She was that lucky person who was granted freedom from the bondage of slavery when she announced the news of the birth of the Apostle to Abi Lahub.

It was the tradition of the Arabs to send their suckling to the suburbs, giving them into the custody of the women who would foster them with their milk. The women of the tribe *Banu Saad Bin Bakkar* took the other children and Halima took the responsibility of the Apostle's rearing and thus she became the foster mother of the Apostle.

The Apostle spent four years of his infancy with Halima and then was returned to his mother. When the Apostle was six years, his mother along with Um-e-Ayman went to Yasrib to pay homage to the grave of her late husband. She stayed there for one month and with the passing of each day her health kept on degenerating and on her way back to Makka, she expired near the town of Abwa. Um-e-Ayman brought the young Apostle to his grandfather Abdul Mutlib.

When the Apostle was eight years of age, his guardian grandfather also breathed his last. Before passing away he handed over the responsibility of his orphan grandson to his son Abu Talib.

This was altogether a new turn in the life of the young Apostle. In the age of eight when the children remain busy with their plays, young Mohammad was busy with his duties as a shepherd. He used to look after the sheep, take them to jungle for grazing, picking up the berries for himself and remained busy in other works at home. He did all this so that he should not be a burden for his uncle who loved the young Mohammad dearly for his darling habits and sweet disposition.

Mohammad, in that tender age used to take the sheep herd towards the desert and remained there looking after them all alone. In the vacant hours he used to stare in the fathomless depths of the sky and his eyes would search for something in the limitless horizon. He used to return home before the sunset. The children who learn to survive without having the umbrella of the protection that is provided to the children by their parents and they work hard in their playing age are the self made people and so was the Apostle.

Abu Talib, uncle of the Apostle was a trader. He took Mohammad along on a journey to Syria when he was twelve. Their caravan halted near Basra. In a monastery a monk named Bahira used to live near that place where the caravan had stopped. In Sametic language *Bahira* means wise and intellectual. Bahira would seldom come out of his place nor did he ever talk to anybody. But, on that day, when the caravan of the Arab traders stopped there, he came out of his monastery and he noticed that the branches of the tree under which the young Apostle was staying were bending in a bowing-like posture. He also noticed that wherever that young lad would go a cloud remained there over him to protect him from the blaze of the sun. He recognized the Apostle being the Last Prophet of God. He advised Abu Talib to look after the lad with great care, as he was to accomplish a great mission of God.

Abu Talib inquired from him as to how he could have said such a thing and that his nephew was the same Apostle about whom all the Divine Books had predicted. Bahira stated that when the caravan had reached the other end of that valley, there wasn't any tree or stone that had not bowed for someone worthy of that respect.

True and Trustworthy

Trading and the cattle farming were the two main professions for the people of Makka in those times. The Apostle opted for trading and started taking the goods of a trader Raise Bin Said to other cities. The Apostle was fair in his dealings and they never had any dispute amongst them about the accounts or other things related to with their trading. Other traders of the city longed to do business with him. There were many who wanted the Apostle to work for them. Amongst them was a lady named Khadija, She invited Mohammad to join her trade caravan. The Apostle accepted the invitation after having the consent of his uncle.

Khadija was a widow and because of her social status, virtuous character and family background of nobility many chieftains and the wealthy people were desirous of asking her hand for wedding. She had a great impression of the august personality of the Apostle and using the good offices of her friend Mafias Bent-e-Mamba, she proposed to Mohammed to marry her.

The people of Bani Hashim and other dignitaries of Makka attended the wedding. Five hundred Durham's were paid as alimony to Khadija. This also is reported that twenty camels were given in alimony. In the year 605 AD, when the Apostle was

thirty-five, two events took place in Makka. One, the Ka'aba caught fire and the other, flood caused damaged to the building of Ka'aba and a portion of the build was swept away by the floodwater. Ten tribes of Quraish unanimously decided to collect donations for the repairs of the damaged building.

The Roman mason, who was assigned the responsibility of the repairs, advised them to reconstruct the whole building afresh after demolishing it. After having a mutual consensus the elders of Quraish sanctioned to demolish the building of Ka'aba and the Roman mason started with the reconstruction work of Ka'aba. All the tribes of Makka participated in the work with zeal and fervor. But, at the stage of the fixation of the Black Stone a dispute erupted amongst the ten tribes of Quraish as every tribe was desirous of having the honor of putting the holy stone at its place. When this dispute grew beyond control, the case was referred to the Apostle to decide as to who should have the honor of fixing the holy stone at its place in the Ka'aba.

The Apostle asked for a large sheet of cloth, spread it on the ground, placed the holy stone on it and told all the disputants to hold the sheet and to lift it up to the place where it was required to be placed. When they lifted the sheet with stone the Apostle placed it where it was to be fixed.

On the mission – From Hira

When the Apostle neared his fortieth year he developed inclination toward solitude and started retiring in the Cave of Hira taking his ration of water and roosted barley. The cave of Hira is about two miles from Makka where he mused about the cosmos and meditated to find out the realities operative in the background of the natural phenomena. His grandfather Abdul Mutleb also used to stay in that cave for a whole month once in a year.

One night the archangel Gabriel appeared before Holy Prophet *(PBUH)* and said to him, "*Read*!"

The Prophet replied, "I am not versed with reading."

Gabriel embraced him and squeezed and told him to read. He again said that he couldn't read. Gabriel again hugged him and told him to read, the Prophet's answer remained the same. Gabriel once again took him in his arms and pressed him against his chest and said,

"*Read, in the Name of Thy Lord, who made ye from a clot of blood. Read! And thy Lord is most beneficent Who taught knowledge (to man) by using the Pen and taught him what he*

(Quran: *Sura Alaq*)

After having gone through this novel experience Holy Prophet (*PBUH*) proceeded to his house. He had grown pale and was feeling very low, on every step or two he had to rest against walls when he reached his house. A strange weakness had gripped him. He was hardly pulling himself to walk. Khadija helped him to his bed and asked him about his debilitated state. "Cover me, put a blanket upon me, he demanded. She did as was asked.

After sometime when he felt somewhat better He related the whole incident and expressed his fear that his life is about to end. Khadija comforted him saying, "God will not let any harm reach you. You help others, sympathize them, protect them and are hospitable in your manners."

Then later on she took him to her cousin Warqa Bin Noffel. When Warqa Bin Noffel listened to the whole happening that had taken place in the Cave of Hira, he said, "This indeed is the same Honorable Message that was earlier sent for Moses. Technically the Honorable Message meant those Commandments, which were to be obeyed by the mankind. Warqa Bin Noffel, addressing the Holy Prophet (*PBUH*) said, "The people will turn your enemies because of the Message that you have brought. I wish that God might grant me this much life that I could help you against your enemies."

For three years he used to spend his nights in the Cave of Hira where he mediated and pondered about the Eternal God, till morning. At times he would heard the Voice of Gabriel that did not say anything except that "O' Mohammad, you are an Apostle of God and I am His angel Gabriel."

One night Gabriel came and rehearsed the verses of Sura *Al-Duha* to Holy Prophet (*PBUH*). In Arabic *Wad duha* means that God is swearing of that time when the sunlight starts permeating

the horizon and the light gradually enlightens every nook and corner of the earth and then the sun sets in with all its majesty.

Wal lail-e-iza sajaa, the second verse of this Sura is another swearing. Like the first swearing this, too, hints profound meanings. In this verse God has sworn for that time of night when the darkness befalls and the whole world is engulfed by the darkness and the silence prevails in such a manner that even a slight sound at a far away distance is heard like the one produced somewhere nearby.

In the third verse of this Sura addressing His Apostle God has said, "*Thy Lord has not forsaken thee, nor is he displeased with ye.*" In this verse the worries taking place in the mind of Holy Prophet (*PBUH*) have been addressed to saying that you were anguished that God has left you alone after making Him known to you and have retreated away from you. No, it is not so. God has not forsaken you and He still loves you and would continue to do so.

The very first person who believed him and expressed faith in him was his wife Khadija. Next was his cousin Ali Ibn-e-Ibi Talib, who had been reared up by Holy Prophet (*PBUH*) like his son. Third one who joined the faithfuls was Zaid (RA), a slave whom Holy Prophet (*PBUH*) had granted freedom but he had refused to go to his father saying that Holy Prophet (*PBUH*) was dearer to him than his own father and mother.

For three years i.e. from 610 AD to 613 AD number of Muslims, including Holy Prophet (*PBUH*) totaled to four only. In the year 613 Ad when Abu Bakkar (RA) embraced Islam their number grew to four.

Invitation extended

After the Revelation of the 214th Verse of Sura *Shu'ara*, "*Invite your kinsmen and relatives to embrace Islam*," Holy Prophet (PBUH) invited his uncles and their sons to a banquette and told them about the Message of God.

Upon listening to all that Mohammad (PBUH) had to tell, Abu Lahub, one of the uncles of the Prophet spoke, "Your family cannot afford to fight against the whole of Arabia, and so don't be a fool. Your father's family must be enough for you. If you insisted on your message, it would be easier for Quraish to turn against you and call the rest of Arabia to their help and I should take the lead and get hold of you." Mohammad (PBUH) did not say anything and kept quiet.

After some time Holy Prophet (PBUH) once again invited them and after praising God declared his prophethood but nobody in the family was in a mood to listen to him or to accept what he had stated.

When preaching to the family did not bear any fruit, God revealed the verse: "*Expound openly what you have been*

commanded and don't bother about those who join gods with Allah." (Sura: *Al-Hijr*, V: 94)

In order to comply with the Command, Holy Prophet (PBUH) announced that he has to tell them an important thing so all the citizens of Makka should gather near the *Mount Safaa*. When on the appointed time people, including the family members of Holy Prophet (PBUH) gathered there, the Apostle, standing on a higher place, addressed them.

"O ye people of Makka, will you believe me if I tell you something important for you?"

All those who were present there univocally said, "We believe you because we know that you have never lied and you are indeed man of your words."

Holy Prophet (PBUH) informed them that God had chosen him to be His Messenger to them so that he wanted to invite them to obey His Commands and if they ignored his forewarnings God's displeasure would befall upon them like His wrath.

Holy Prophet (PBUH) had hardly completed his statement when Abi Lahub shouted upon him saying, "For this gab you had invited us here! Well, it wasn't that important. You have wasted our time. It would have been better for us to attend to other things rather than to come here." And, then addressing to the people he told them not to pay any heed to Mohammad because he was not in his senses and didn't know what he was saying. People dispersed and left for their homes. Holy Prophet (PBUH) was left there with Ali(RA) and Zaid (RA)only.

After this the relatives of Holy Prophet (PBUH) started opposing him openly and jested and taunted him. When tribesmen of Quraish, especially Abi Lahub and his wife Um-e-Jameel, felt that their affronting remarks are losing their edges they opted for

more hurting methods. Although Abi Lahub and his wife both belonged to the nobility of Makka, morally they were too low. They pelted stones upon the house of the Apostle damaging the wooden windows. Not only this but they also urged the loafer gays to pelt stones and throw the filth and refuse of the dead animals in Holy Prophet's house.

Whenever Holy Prophet (PBUH) would come out of his house, the loafer and vagabond street boys, who were under the influence of Um-e-Jameel and Abi Lahub, would pelt stones causing injuries to his head and face and when he would return to his home wiping his bleeding face, his wife Khadija, seeing all that would felt sorry for him and inquired, "Does it hurt too much?" He would tell her, "When a person really knows that why and for whom he is facing these hardships then he doesn't bother much about the pain." Abi Lahub's wife would mine sharp thrones on the paths where she expected him to pass. When he would take out the thrones from his feet, they would bleed. He was tortured to such an extent that one day with a very heavy heart he submitted to God Almighty, "You know better than any body that none of them is ready to embrace Thy religion." On this occasion Gabriel came with the following Verses of *Sura Al-hijr*.

"Tell them openly what ye have been Commanded and turn away from those who join false gods with Him. We are indeed on your side against those who mock and scoff. Those who appoint others beside God soon will come to know. Indeed We know how thy heart is distressed at what they say. You ought to concentrate upon the Attribute of thy Lord and prostrate before Him in adoration and serve thy Lord until you are filled with certitude of your success." (V: 94-99)

When, on the other hand, Abi Lahub saw that Holy Prophet (PBUH) is not deterring from his mission of preaching the reality his meanness reached its optimum level. Two daughters of Holy Prophet (PBUH), Ruquia and Um-e-Kalsoom, who were

married to Abi Lahub's two sons. Abi Lahub got them divorced from his sons and sent them back to Holy Prophet's home with the message that it did not suit the sons of Abi Lahub to have the daughters of a person like Mohammad as their wives because today everybody in Makka hates and condemns Mohammad and to have relation with such a person is a matter of shame for him. Khadija felt very hurt but Holy Prophet (PBUH) consoled her and his daughters and advised them to have forbearance and patience.

Although like a sympathetic father, disruption of his daughter's matrimonial lives was a shock for the Holy Prophet (PBUH), he did not let any weakness fall upon him despite every psychological pressures and family feuds and continued to carry on with his mission tirelessly. His kinsmen and other people of Quraish kept on torturing Holy Prophet (PBUH) for four years and the intensity of their afflictions kept on growing with every passing day, so much so that they decided to get rid of Holy Prophet (PBUH) once and for all. One of the reasons for this extreme decision was the fact that Holy Prophet (PBUH) had been practically proclaiming the Message of God without any fear of his family members or tribesmen of Quraish. He would proclaim:

"*Do not worship the gods that you create by your own hands. Worship the Lord who has no partner and is the Master of the whole universe.*"

When the relatives and the tribesmen of Quraish asked Holy Prophet (PBUH), " Do you want us to quit worshipping those gods that our forefathers had been worshipping?"

Holy Prophet's reply was, "*Yes! Give up worshipping man-made gods and worship the One and the Only God that has no partner.*" This reply further infuriated people of Quraish and they started to think about some extreme measures to get rid of Holy Prophet (PBUH).

Holy Prophet (PBUH) would go to Ka'aba and worshipped God Almighty. The least that Quraish could do was to prohibit him entering the premises of Ka'aba, the House of God.

No Way To Compromise

When the infidels of Makka failed to come up with any solution for protecting their superiority and dominance they decided to approach Abu Talib, an uncle of Holy Prophet (PBUH). They sent a delegation to him to complain that his nephew propagates against their gods, criticizes their customary methods of worshipping these gods, and pronounces us insane and foolish people. He also says that our forefathers were misled and had gone astray. We cannot take this insult any longer so either forbid him from doing all this or allow us to deal with him. Abu Talib calmed them down and promised to talk to his nephew.

Holy Prophet (PBUH) continued to preach the truth and condemning the falsehood. When the people of Makka noticed that the Holy Prophet (PBUH) had no intention to quit his mission. They once again visited Abu Talib and demanded to stop his nephew or allow them to handle him otherwise they would declare war on him as well, till one of the parties perished.

Abu Talib grew worried about his orphan nephew and tried to prevail upon him. When the kind uncle of Holy Prophet (PBUH) advised him to desist from preaching the truth, he swore upon God and said, "*If they could place the sun on my right hand*

and the moon on the left and want that I should not be delivering the message of God to His creatures, I will not give up till the true religion of God is established or, at the least, I will sacrifice my life for this cause."

Abu Talib seeing the adamant determination of his nephew was greatly moved and said, "You may continue with that what you are doing, I will not abandon you nor will I shrink away from supporting you."

In the meantime the pilgrimage time set in. Quraish knew that Holy Prophet *(PBUH)* would preach his new religion before the delegations coming to Makka from all over Arabia for pilgrimage, so in order to defy his efforts, they decided to take certain precautionary measures. They assembled in *Dar-ul-Nidwah*; a majestic palace closed to the Ka'aba, used as the Parliament House. Whenever Quraish had to take an important decision they would gather there for mutual consultations.

Waleed Bin Mughira chaired the meeting. Some suggested to declare Mohammad a lunatic person, some held that he be declared a poet and some opinioned to call him a soothsayer. None of these suggestions could appeal to Waleed Bin Mughira. So finally he was asked to give his view. He said, "Let us declare him a sorcerer." So they all settled upon this and it was decided that they would post their men on every point of entrance to Makka, to announce and tell every incoming pilgrim that they should beware of a sorcerer who cast his spell to create animosity between the relation of husband and wife, father and son and amongst all the relatives of a family, therefore nobody should go near him.

This meeting has been referred to in the holy Quran in the following manner.

"He thought and guessed and woe to him: What did he guess. Yah, woe to him: how did he guess such a thing? He reflected, and then he frowned and scowled: Then he turned back and was haughty. Then said, "This is nothing but Sorcery of old times. This is nothing but the word of a mortal."

Abi Lahub personally led this campaign against Holy Prophet *(PBUH)*. He would follow Holy Prophet (PBUH) wherever he would go to preach, in the markets, gatherings of people, streets of Aqaaz, Majnah and Zulmajar, he would shouted slogans against Holy Prophet (PBUH) and told the people not to listen to him. When people returned after performing their pilgrimage they knew that Mohammad (PBUH) had announced his prophethood and in this way the news, which the Quraish wanted to denounce, spread far and wide in Arabia and thus the scheme of infidels backfired.

When the infidels realized that all their plans were failing and the teachings of Holy Prophet (PBUH) were making room in the hearts and minds of the people of Arabia, they arranged to send Aqba bin Rabia, the most clever and shrewd chieftain to persuade Holy Prophet (PBUH) to stop preaching Islam at any cost.

Aqba approached Holy Prophet (PBUH) and said, "Nephew, you belong to the noblest family and are condemning the ways of our forefathers as if they knew nothing. Let me know what actually you have in your mind? If you are doing all this for the sake of wealth, we shall give you this much wealth that you will be the wealthiest man in Makka, if you want to be the Chief of Quraish we even agree to it, if you want to marry, we will arrange to wed you with the most beautiful girl of Makka and if any of this all is not intended and you are saying all this under some kind of evil spell we will arrange to exorcise you so that you could recover to health and normal life."

In reply to the long lecture of Aqba Holy Prophet (PBUH) rehearsed Sura *Ha Meem, As-sajda*. Aqba listened to that divine narration dumb founded. Then he rose and left. When the infidels of Makka saw him they swore and said to one another that he is not the same Aqba who had gone to Mohammad (PBUH).

Aqba confessed that he had heard such a speech, which he had never heard before in his life. He swore that it was neither poetry, nor magic nor any other charm. He said that it was his suggestion that they all should refrain from teasing and torturing Mohammad (PBUH). The narration, which he had just heard would prevail. He said, " Listen to me! Leave him alone. If the Arabs prevailed upon him, your goal will be met through someone else and if he prevailed, then his honor would be ours because he belongs to us." Everybody looked at him with surprise and it was concluded that he had fallen prey to Mohammad's charm.

One day when Holy Prophet (PBUH) was circumambulating the Ka'aba, leaders of Quraish approached Holy Prophet (PBUH) and suggested, "Let us share our gods, we shall also worship the God that you worship and you shall worship our gods as well, and thus we would be same once again." This also has been reported in the traditions that Holy Prophet (PBUH) was given this suggestion that for one year he should be worshipping their gods and for one year the Quraish would worship his God. In reply to this suggestion God revealed Sura *Kafiron* upon Holy Prophet (PBUH).

When no trick of Quraish could prove successful, they seriously considered adopting methods, which could root out his preaching. Many references can be found in the holy Quran, for instance:

"And the people say, you must be out of wits if you claim that you have been guided." (*Al-Hajr*, V: 6)

"And they wonder that a Warner has come from amongst them so they say, this is a Sorcerer." (Sura *Sad*, V: 4)

"And the unbelievers look down upon you when they hear some advice from you and say, he is indeed possessed."
(Sura *Al Qalum*, V: 51)

"Thus did We test some of them by others that they should say: "Is it these than that God hath favored from amongst us?" Doth not God know it best those who are grateful?"

(Sura *Al-Inam*, V: 53)

"And, when they returned to their own people, they jested him. And whenever they saw them, they would say, "Behold! These are the people truly astray!" But they had not been sent a keeper over them."

(Sura *Al-Muffifeen*, V: 29-33)

And they say, "Tales of the ancient, which he has caused to be written and they are dedicated before him morning and evening."

But the Misbelievers say, "Naught is this but a lie, which he has forged and others have helped at it." In truth it is they who have put forward an iniquity and a falsehood.

And, they say, "What sort of a messenger is this, who eats food and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

(Sura *Al-Furqan*, V: 4, 5 & 7)

And, We know they say a man is teaching him.

(Sarah *Nahal* V: 16)

And they say: "What sort of an Apostle is this, who eats food and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"

(*Sura Furqan*. V: 7)

Torturing Committee

Efforts of the misbelievers to check the preaching of Reality by the Holy Prophet (*PBUH*) were not proving satisfactorily effective and this was adding fuel to their worries. So a committee of Chieftains of Quraish was constituted, which was to be headed by Abi Lahub. This committee resolved to spare no stone unturned in opposing Islam, torturing Holy Prophet (PBUH) and to treat every Muslim brutally and cruelly.

Abi Lahub, in his animosity to Holy Prophet (PBUH), crossed every limit and had excelled to this extent that when Holy Prophet (*PBUH*) lost his son, he joyfully approached his comrades and announced in rejoice that Mohammad (*PBUH*) has lost his tail i.e. there would be no name carrier to him.

To compensate the grief caused due to Abi Lahub's remarks God consoled Holy Prophet (PBUH) in the following manner:

To thee have We granted the Abundant Virtue, therefore worship thy Lord and sacrifice for Him. Indeed the one who hates you will lose his tail (cut off from his posterity).

(Sura *Kusar*)

One day when Holy Prophet (PBUH) was busy in worshipping God Almighty in the holy Ka'aba, Abu Jehal came there along with his few fellows. He was having camel-tripe filled with filth and blood. Now this was one of the methods of Arabs that when they had to inflict a painful death on a person, they used to strangulate that person with filth-filled camel tripe in such a way that the head of the person would be caught in the tripe and it was tied around the head like a bag. This would suffocate that person to death in the most horrifying manner. Abu Jehal and his cronies had come there to kill Holy Prophet (*PBUH*) using the camel tripe to make his death a lesson for others.

When they entered the holy Ka'aba, Holy Prophet (*PBUH*) was engrossed in worshipping God. His prostration with engrossment made the task of Abu Jehal easier and he trapped him in that state and tied the camel tripe around his head, neck and shoulders like a bag. When Holy Prophet (*PBUH*) had the realization that he had been strangulated, he tried to get himself free but he couldn't manage to get rid of that. The people present there, even if they wanted to rescue him, couldn't dare to help him for the fear of Abu Jehal's enmity and vengeance.

A woman of Quraish's tribe who couldn't withstand that terrifying painful scene rushed to inform the family of Holy Prophet. Ruqia, Holy Prophet's daughter upon hearing about this gruesome incident ran crying towards Ka'aba. Abu Jehal and his cronies turned aside upon seeing Ruqia and she helped her father in releasing him from that death trap of camel tripe and cleaned his face with her shirt. It took almost one hour that Holy Prophet (*PBUH*) could gather his senses and overcome the feebleness caused because of the suffocation. When he regained his senses his daughter helped him to walk to his home. His daughter helped him to wash the filth and blood and change the clothes, which she washed for him and put them in the sun to dry.

Next day without feeling afraid of yesterday's event, Holy Prophet (*PBUH*) went to Ka'aba, occupied his place and got busy with his worship. When he prostrated, this time Aqba covered him with his shawl and attacked him. This sudden attack was such a fierce attack that it caused Holy prophet (*PBUH*) to bleed profusely. Aqba attempted that he could finish Holy Prophet (*PBUH*) before he could rise from prostration. But, he couldn't succeed in his attempt and Holy Prophet (*PBUH*) managed to save himself from that deadly attack and reached home with bleeding nose and face.

Arwa, the wife of Abi Lahub known as Um-e-Jameel was the daughter of Abu Sufyan. To support her husband's campaign against Holy Prophet (*PBUH*), she wanted to be amongst the leaders of the campaign. She used to cast poisonous thorns on the paths and the doorway of the Holy Prophet (*PBUH*). And, that was the malicious act that has been condemned in the *Sura Lahub*.

When she came to know that Holy Prophet (*PBUH*) rehearses verses in condemnation of her and her husband's malicious activities, taking few stones in her hands to hit Holy Prophet (*PBUH*), she reached the Ka'aba. At that time Abu Bakkar (RA) was accompanying Holy Prophet (*PBUH*). She approached Abu Bakkar (RA) and asked him, "Where is your friend? I have come to know that he rehearses couplets against me. I will hit his face with these stones, if I found him." After having created quite a scene she left from there. Bewildered Abu Bakkar (RA) inquired the Holy Prophet (*PBUH*) how was that she couldn't see you. Holy Prophet (*PBUH*) replied, "God had suspended her vision in this regard for the moment."

Umiyia Bin Khalf was also one of the members of Abu Lahub's team, he used to scold and abused Holy Prophet (*PBUH*) when and wherever he would found him. The very first verse of *Sura Hamaza* hints about the same mischievous person.

"Woe to every scandalmonger and backbiter."

Akhnas Bin Shareeq Saqfi was also amongst those who took pleasure in teasing the Holy Prophet *(PBUH)*. The holy Quran refers to his mischievous activities in the Sura *Qalum* in the following words.

"Obey not very mean, swearer, slanderer, going about with calumnies - habitually hindering all good, transgressing bounds deep in sin, violent and cruel, with that, of a doubtful birth.

(V:10-13)

Infidels and the Companions of Mohammad

Despite the fact that the infidels of Makka acknowledged the high moral character and appreciated the gentle mannerism of the Holy Prophet *(PBUH)* and that he enjoyed the patronage of his respected uncle Abu Talib, they seldom spared a chance to tease and torture him and his followers, rather their treatment for his followers was even severer and harsher.

Whenever Abu Jehal would come to know that someone powerful and strong man of Makka had embraced Islam he would scold and rebuked him and threatened him with dire consequences and if he would come to know of anyone poor and weak person becoming a Muslim, he would physically beat him up and incited others as well to harm him.

When Usman (RA) Bin Uffan embraced Islam his uncle wrapped him up in a mat made from date-leaves and hung him over fire to choke him by the smoke.

When the family of Mus'ab Bin Umair, who had been reared up with love and affection, came to know about his embracing of Islam they out cast him from the family. When he

had to face the torments of an isolated life in the desert his skin started to crack and came off from the flesh.

When Amaar Bin Yasir and his parents who were slaves of Bannu Makhzoom, embraced Islam, they were tortured to death. They were made to lie on the hot sand of desert under the scorching heat of the sun and a heavy stone was placed on their chests so that they could not move. Another way to inflict torture was to dip their heads forcibly in the water unless they agreed to their demand of scolding the Holy Prophet (*PBUH*) and praising their gods: Lat and Uza. Amaar had to submit to their demand to save his skin but when he came to the Holy Prophet (*PBUH*) and wept, the Holy Prophet (*PBUH*) rehearsed these verses of the holy Quran to console him.

"*Anyone, who after accepting Faith in God, utters disbelief, - except under compulsion, his heart remaining firm in Faith, - but such who opened their hearts to Unbelief, on them is wrath from God and theirs will be a dreadful chastisement.*"

Amaar finally died of the very inflicted punishments. His mother Samia was the first martyred lady of Islam who was stabbed to death by Abu Jehal using his spear.

Khabab Bin Urt was the slave of Um-e-Anmar. His mistress belonged to Khiza Tribe. She told her tribesmen to punish him. They made him to lie on the burning charcoals and put a heavy stone upon his chest. They plucked his hair and twisted his neck to torture him.

Faqeeh's real name was Aflaj. He was the slave of Bani Abdul Dar. His master used to tie his feet and drag him on the hard rough ground.

Omar (RA) belonged to Bani Eddi Tribe. When a maidservant of his tribe embraced Islam, he thrashed her till he

couldn't beat her anymore and would leave her only because of his exhaustion.

Few of the Companions of Holy Prophet (*PBUH*) were wrapped in fresh cow-skins and were left in under the sun to dry up. Few were made to wear the war guards made of iron and lie on scorching burning charcoals.

The first slave that embraced Islam after Zaid was Bilal Habshi (RA). In Arabia anyone having any one of the three things used to be considered as the most ill-fated and the first one was to be a stranger in the land, second was to be a slave and the third one was to have a black skin. Unfortunately Bilal (RA) had all these three things simultaneously in him. When his master came to know of his embracing Islam, he took him along out of Makka and after undressing him, he tied his extremities and made him to lie on the hot sand under the scorching sun and a heavy stone was placed on his chest and told him that he could be released only when he would declare that he had turned away from the faith or he would remain there until he is dead. Bilal (RA) refused to submit to his master's demand and agreed to lay his life for his faith.

In the meantime, Abdullah (RA) Bin Usman who was known as Abu Bakkar (RA) happened to come to know about Bilal (RA). He offered a handsome amount to the master of Bilal (RA) to buy him from him. When the master considered the proposal, he liked to have the money instead of a dead slave. After having succeeded in buying him Abu Bakkar (RA) set him free.

Labina and Zunaira were two maidservants of Omar (RA) Bin Khitab. When he heard about their becoming Muslims, he said, he would punish them with whipping till their death or they have to quit their faith. When the ladies despite having bleeding all over refused to quit their faith in Mohammad. Abu Bakkar (RA) came to know about them, he offered a handsome amount to

Omar (RA) to buy them. Omar (RA) sold them to Abu Bakkar (RA) who set them free.

The fourth lady who embraced Islam was Ghazzia (RA). She was an Arab nomad and was bold like any Arab Bedouin man. When she embraced Islam, Quraish tried to scare her but she was adamant enough to remain firm on her stance and kept on preaching Islam. When Quraish saw that she is not going to desert Mohammad, they arranged to abduct her and handed her over to a caravan that was going away from Makka. She was blindfolded and was tied on the back of a camel. The people of the caravan were ordered to not let her have any food or water on the way and when she would die of thirst and hunger they were to throw her dead body in the desert so that the beasts of desert could feast them on her flesh.

It is said that on the fourth day Ghazzia fainted due to thirst and hunger but on the fourth night she felt moisture upon her lips. Someone was trying to give her water. She couldn't see who it was but she did quench her thirst. When the people of that caravan contrary to their expectations found her alive and fresh, they couldn't believe their eyes. And, when she related the event of the previous night to them, they were deeply moved and released her with a feeling of reverence for her because none of them had given her water to drink.

When a maidservant of Abu Jehal named Samia embraced Islam, he called her and ordered her to forgo the new religion. Upon hearing Samia's reply, he got furious and started whipping that frail maid till she fainted. When Abu Bakkar (RA) heard about this, he went to see Abu Jehal. There he saw her lying on the ground. He told Abu Jehal that he wanted to buy her. Abu Jehal was so angry that he refused to sell her. Abu Bakkar raised the bid to one hundred Dinars. Abu Jehal sullenly refused that too. Upon this Abu Bakkar (RA) offered him one hundred and fifty Dinars but was again turned down. Abu Bakkar (RA) kept on increasing the

bid but Abu Jehal's reply remained the same that he won't sell her. When Abu Bakkar (RA) saw that Abu Jehal would not sell his maidservant to him he tried afresh and offered him as much ransom as it was customary to pay in the form of camels against the blood of a victim. Technically, It was called *Abl-e-Qazia*. In other words, Abu Bakkar (RA) offered him to ask for any amount, which he could have wished in that context but how great was his malice against the Holy Prophet (*PBUH*) and his followers that even this offer could not make him release that poor maid. Till that day Abu Bakkar (RA) had bought freedom for six slaves but he could not succeed in salvaging Samia from the bondage of Abu Jehal.

When the women of Quraish came to know about everyday whipping of Samia by Abu Jehal they gathered and pleaded to Abu Jehal to spare her. But, Abu Jehal was not a man who could be persuaded to leave his stubbornness. When he saw that he could not make Samia to abandon her faith, he decided to kill her. He made her to stand before the holy Ka'aba and before the people of Makka, he inquired from her for the last time that whether she would give up her new faith or not. Samia's reply remained unchanged and she said, "I'll not quit my faith in Mohammad's Religion." And, upon hearing this Abu Jehal pierced her with his spear in front of the people of Makka. Samia was the first woman who was martyred for embracing Islam.

It is said that when Holy Prophet (*PBUH*) was told about the efforts of Abu Bakkar (RA) for salvaging Samia, he prayed in Abu Bakkar's favor saying, "God may keep the brightness of your face."

After killing Samia, chiefs of Quraish including Abu Sufyan, Abu Lahub and his wife forbid everybody in Makka to sell their slaves to Abu Bakkar (RA) because they had estimated that the new religion was getting popular amongst the poor, slaves

and down trodden people and Abu Bakkar (RA) was salvaging the slaves who would embraced Islam.

When few notable people like Usman (RA) Bin Ufwan who was the nephew of Abdul Mutlib, Abdur Rehman Bin Ouf, Saad Bin Abi Waqas, Talha Bin Ubaidullah and Saad Bin Umro embraced Islam the Quraish grew really very worried because Islam was taking its roots even in the influential people of Makka. Therefore, they devised new techniques to torture and tease the Holy Prophet (*PBUH*).

Holy Prophet's life was always in danger. Whenever he would come out of his home to go to Ka'aba, scoundrels of Makka, who would be awaiting him would pelted stones and threw filthy things upon him. They had grown so bold that even the sanctity of place like holy Ka'aba could not stop them. Both the times when the Holy Prophet (*PBUH*) was physically attacked and attempted to be murdered, that was within the premises of holy Ka'aba. The first Muslim who was martyred was killed in the Ka'aba.

Once when the Holy Prophet (*PBUH*) was returning home from Ka'aba, people of Quraish pelted stones upon him so heavily that he wounded seriously and fell. Next day when he couldn't reach the Ka'aba, the Muslims gathered there started worshipping at their own. And, when they all prostrated they were attacked suddenly. Resulting this assault many Muslims wounded badly and Haris, stepson of Holy Prophet (*PBUH*) was martyred in the holy Ka'aba. After this incident, people of the Quraish tribe established a tight surveillance of Ka'aba so that the Holy Prophet (*PBUH*) or any other Muslim could be stopped from entering the Ka'aba.

When the Holy Prophet (*PBUH*) concluded that he and his companions could not worship in Ka'aba, he selected a place in the out skirts of Makka for the purpose. This place was

comparatively lower than its surrounding lands. He started going there twice a day along with his companions for performing *Salaat*.

One of the enemies of the Holy Prophet (*PBUH*), who excelled in his animosity for the Holy Prophet (*PBUH*), was Abu Sufyan, the foster brother of the Apostle. The only solution of the problem, according to him, was to get rid of the Holy Prophet (*PBUH*) by killing him.

Abu Zar Ghaffari, a very devoted companion of the Holy Prophet (*PBUH*) belonged to the Tribe known as Ghaffar. That tribe was settled in the north of Makka. People of that tribe had no respect for the sacred months and they used to attack the caravans to loot them. They even did not spare the pilgrims visiting the holy Ka'aba. Once in the month of *Zeqad*, the lunar month, which according to the Bedouin Arabs, was considered sanctified for shedding blood, people of that tribe looted a caravan and killed all the males, females and the children of that caravan. Abu Zar Ghaffari who till that time had not embraced Islam, felt great repentance and guilt to be a part of that massacre. And, he broke away from his tribe and left it. After wandering in the deserts for months he reached Makka, where he heard about the Holy Prophet (*PBUH*) and his teachings, and he decided to see the Holy Prophet (*PBUH*).

In his quest to see the Holy Prophet (*PBUH*), he inquired about his residence from a passer by. That man taking him a Muslim looked at him strangely and started shouting to call the other people to help him in beating a Muslim who had set his foot into their trap. Abu Zar Ghaffari, upon realizing the situation, tried to flee but Quraish followed him and showered stones upon him. When he felled and lost his conscious, they left him there considering him dead.

When Abu Bakkar (RA) came to know about the happening. With the help of another Muslim, in the dark of the night, he picked him up and aided him to recover. Upon recovering his conscious he told them that he was not a Muslim but wanted to see the Holy Prophet (*PBUH*). Next day he had the meeting with the Holy prophet (*PBUH*) and embraced Islam when he learnt about his teachings.

Later on Abu Zar Ghaffari earned the repute of a staunch believer. His endeavors made his whole tribe become Muslims and the tribe that was notorious for its banditries became one of the most peace loving tribes.

This event clearly shows that the people of Makka had turned so much hostile against the Holy Prophet (*PBUH*) that if a person happened to merely ask about the Holy Prophet (*PBUH*) they would started pelting stones at him taking him a Muslim or considering him a would be Muslim. And, that the antagonistic approach of the people of Makka had made the life of Holy Prophet (*PBUH*) and his followers miserably difficult and hard.

Upright People

One day when a group of people incited by Abu Jehal was pelting stones at the Holy Prophet (*PBUH*), an on looker who happened to come across Hamza; an uncle of the Holy Prophet (*PBUH*), who was a famous wrestler of his time and was returning from hunting. Addressing Hamza, that man said, "How can you stand to bear your nephew humiliated, disgraced and stoned and not helping him, especially when you are one of the renowned wrestlers as well?"

Till that day Hamza was least interested in his nephew's ideas but when he heard that his nephew was abused, insulted, beaten and stoned, he couldn't take it and he inquired, "What are the words that they use to abuse him?" And, when he was told about the abusive language used against his nephew he turned red.

Arabs used to give weight to every word said and uttered. It was an unpardonable crime to abuse a person by calling name of any of his relatives. It amounted to disgrace the whole tribe because everybody of the tribe had blood relation with one another. In that state of rage and anger Hamza decided to pay a

visit to Abu Jehal. And started thrashing him saying, "Never ever you dare to think that Mohammad is helpless or nobody would protect him from you. Mind it that from today I have also joined him in his faith and whosoever would abuse him would have to face me."

Hamza's embracing Islam was a very welcoming event for the Muslims because he was one of the bravest people of Makka. After his induction into the ranks of believers many others also embraced Islam and their number grew to thirty.

But, for Makken's and especially for the people of Quraish, it was worrying news and they assembled in Dar-un-Nidwa to decide the method of eliminating the new religion but they couldn't conclude anything positive. When the meeting ended Omar (RA) Bin Khetab announced that he would kill Mohammad to relieve them all from the problem and left to accomplish the self assumed task.

On his way he met Naeem Bin Abdullah. He asked Omar (RA) as to where was he heading for. Omar (RA) said, "Nobody has disgraced our ancestors as Mohammad is doing. This man has created trouble for the people of Makka by inventing a new religion. He condemns the religion of our elders and wants us to quit worshipping our idols, so I have decided to finish him."

Upon hearing this Naeem said, "Before you kill Mohammad, how would you deal with your own sister and her husband who, too, have embraced Islam?"

This aggrieved Omar (RA) and he went to see his sister. When he reached her house, he found his sister, brother-in-law Saeed Bin Zaid and Khabab rehearsing the verses of the holy Quran. In his rage he started whipping them and injured them to bleed profusely. When his sister asked him as to what had made him to beat them, he commanded her to give up the new faith. Hjs

sister in that state of agony replied, "Even if your whipping would cause me to die, I would not give up. And if you would study the Quran you, too, would be convinced that this religion is based upon reality."

Omar (RA) told his brother-in-law to rehearse from Quran for him. He recited few verses of Sura *Ta Ha.*

Ta-Ha. We have not sent down the Quran to trouble you but it is an admonition for those who wish to have understanding. It is a revelation from the One who created the earth and the high skies. The Cherishing Lord hath established Him on the Throne High, belongs to Him what is there in the heavens and on the earth and between them and underneath the damp soil. Verily He knows whether anything is said aloud, is kept secret or is not told. There is no god but Allah, to Him belongs every name beautiful.

Have the story of Moses reached thee? When he saw the fire, he told his family, "I see a fire, wait here, and let me try if I could bring some fire for you or I may have some guidance." But, when he neared the fire, a voice told him, 'O Moses! Verily I am thy Lord. Take off thy shoes; thou art in the sacred valley of Tuwa. And listen to Him who has chosen thee. Verily I am Allah; there is no god but Me. So serve only Me and keep Me in thy remembrance to have a correlation establish with Me.

(V: 1-14)

When Omar (RA) listened to this divine speech, he reflected and considered the contents deeply and then said, "Take me to Mohammad, I wish to be known as Muslim."

Upon hearing this, Khabab came forward and said, "I congratulate you Omar (RA), Rejoice that the prayer of the Holy Prophet (*PBUH*) has been granted in your favor."

Holy Prophet (*PBUH*) had prayed, "O' the Omnipotent! My job is to keep on trying and it is up to Thee to succeed me. Grant enlightenment to one of the two most ardent opponents of Islam: Omar Bin Hasham alias Abu Jehal or Omar Bin Khetab, so that the feeble Muslims could have some courage."

A knock was heard at the door of *Dar-e-Arqum*, the house of Arqum Bin Abi Alarqum, which was in the use of Holy Prophet (*PBUH*) for the activities of his mission. When a companion of the Prophet peeped out, he found Omar (RA) Bin Khetab standing there with a sword in his hand. Ameer Hamza, who had joined the ranks only three days earlier, said, "If he has come with a good intention he would have good and if he had any evil designs, we'll chop off his head with his sword. Let him come in."

Omar (RA) had come there to embrace Islam; the news made the Muslims to shout the slogan in such a loud voice that it was heard even in the Ka'aba.

Omar (RA) arranged all the Muslims into two columns, one column was lead by Hamza and the other by him and they all started marching towards Ka'aba under the command of the Holy Prophet (*PBUH*). The people of Quraish got really upset when they saw Mohammad advancing towards Ka'aba boldly along with Hamza and Omar (RA). Holy Prophet (*PBUH*) conferred the title of Farooq upon Omar (RA) meaning the one who can differentiate.

After that Omar (RA) paid a visit to Abu Jehal. He greeted Omar (RA) with a hope of listening some glad tiding from him. But Omar (RA) told him that he had also joined the ranks of Muslims and that he testifies what the Holy Prophet (*PBUH*) says. This turned Abu Jehal off and he shut the door cursing him.

When Omar (RA) informed Jameel Bin Muammar about his embracing Islam, he started shouting to tell the people that the son

of Khetab has turned infidel. Omar (RA) said, "No, I have turned Muslim." The people who otherwise were afraid of Omar's status, power and influence gathered there and started scuffling with him. This fight continued till noon and finally Omar (RA) got tired and said, "Do what you want! But by God, if we would have been three hundred, then either you would have lived in Makka or we would."

The infidels of Makka were reluctant to take any action against Omar (RA) at individual level so they gathered and attacked Omar's house collectively so that they could kill him. In the meantime Abu Omaro Aas Bin Vyle Sehmi who belonged to the Sehem tribe, an ally tribe of Omar (RA) happened to be there. Omar (RA) related to him that upon his embracing Islam his people have turned against him. Abu Omaro came out and asked the mob gathered there as to what their intentions were. And, when the mob stated that Khetab's son has become infidel and they want to kill him. Abu Omaro told them that they couldn't do that because he was in his asylum and he would protect him with all his might. This sent a wave of dismay in that mob and they started leaving.

Court of King Najashi

Two persons stand out in offering sacrifices of their wealth for the cause of Islam. One of them is Khadija and the other is Abu Bakkar (RA). Before Islam, both of them were amongst the rich people of Makka but when they left this world, they both were practically penniless because they had spent their riches for the cause of Islam. When Omar (RA) Bin Khetab embraced Islam he invited his family members and his tribesmen towards Islam. Many people of his tribe Bani Aadi also embraced Islam. When Quraish saw the Muslims increasing in numbers they got worried. They also knew that Hamza and Omar (RA) now support Mohammad more than anything else and they cannot harm him as they had been doing in the past. Keeping this scene in view they decided to boycott Muslims socially to make their life more difficult and miserable for them. They prohibited any dealing with Muslims. Nobody was allowed to buy or sell anything to Muslims. They also disallowed marriages with the Muslim families. Makka was the place where trading was the main profession of the people, this ban amounted to paralyze the life of Muslims. And, the people who had embraced Islam found it difficult to survive so the Holy Prophet (*PBUH*) decided to send them to another country, Abyssinia. King of that country was quite accommodating for the people having different faiths. He

believed in religious tolerance and everyone was free to have the faith of his choice. The Muslims who migrated to Abyssinia included: -

1. Jaffar Bin Abi Talib and his wife Asma. Abu Talib had two sons one of them was Ali(RA), who was reared by Mohammad and the other was Jaffar, who was brought up by Abbas; an uncle of the Holy Prophet (*PBUH*).

2. Usman (RA) Bin Ufwan, the son-in-law of the Holy Prophet (*PBUH*). He was married to Ruquai the daughter of the Prophet. When Abu Lahub's son divorced her, she was married to Usman (RA).

3. Zubair Bin Alawam, Abdullah Bin Masood, Abdur Reham Bin Auf, Abu Huzaifa, Sehla daughter of Sohail Bin Omar, Aamir Bin Rabia and his wife Laila Bint-e-Abu Khaisa, HatibBin Omar, Abu Muselmah and his wife Um-e-Salma Bint-e-Umiya and Usman (RA) Bin Mazoon.

They all assembled near the seashore after coming out of Makka in small groups and boarded a boat to go to Abyssinia. This was the first contingent of Muslims that migrated to Abyssinia.

When the Muslims reached the capital of Abyssinia, on the very first day of their arrival Asma gave birth to a child and on the very same day the ruler of Abyssinia, Najashi was also blessed with a child. Asma volunteered to foster the King's baby, thus according to the Arab traditions, Jaffar Bin Abi Talib and the prince became foster brothers to each other. After the first group of Muslims migrated and settled there, other Muslims also started migrating and 109 Muslims gathered in Abyssinia. When the people of Quraish realized that Muslims were getting out of their

hands they sent an emissary comprising of Umro Bin Alaas and Amara Bin Waleed, to convince Najashi to disallow the stay of Muslims in his country and to order to handover the Muslims to them.

The emissary after reaching the court said to King, "O King, the people who enjoy asylum in your country have left the faith of their ancestors and they criticize our ancestors and say that their religion was false and they followed a false religion. These will definitely change the religion of your people as well; it is therefore, in your own interest to hand them over to us so that we could take them back to Makka."

The King summoned the Muslims to his court and told them that those two men had come from Makka and told them that they had absconded so those men wanted to take them back as their families wanted them back.

Upon hearing this Jaffar Bin Abi Talib said, "O' King, we worshipped idols, we never felt ashamed even when we did wrong. We used to oppress the weak. We were groping in the dark. Then, we were blessed with the Messenger of God, Mohammad Bin Abdullah, and he showed us the way to worship the One and the Only One God. He taught us not to worship the man-made idols of stone, be relentful of past deeds and should not oppress and humiliate the weak. We believed him and accepted what he said. O' King! These people call their own crafted idols gods and worship them, they torture the feeble and weak and they do not desist from torturing our Prophet. They stone him and abuse him to humiliate him."

After having the knowledge of the factual position, the king Najashi ordered to return the gifts, which Umro Bin Alaas and Amara Bin Waleed had brought for him and the emissary had to return unsuccessfully.

Nijashi inquired more about the teachings of the Holy Prophet (*PBUH*). Jaffer recited the verses of *Sura Marium* before all the courtiers and the King was so moved to listen that divine statement that tears started rolling down his cheeks and all the courtiers also felt the same effect of the Holy Scripture. Najashi said, "Your Prophet is a great and true man. You may live in my country as long as you may wish, nobody will ever turn you out of this country."

Valley of Abu Talib

Abu Talib had a fair idea of the intrigues of Quraish who were forcing him to give up supporting and backing up Mohammad. He invited the families of Bani Hashim and Bani Mutlib and requested them to support him in his Herculean task of protecting and supporting his nephew.

In the wake of Arab traditions they had to agree to this proposal and all the family members agreed except his brother Abu Lahub who decided to take side with Quraish.

The infidels could not like Hamza and Omar's embracing of Islam, the promise of support by Bani Hashim and Bani Mutlib had also offended them. Their request to King Najashi was also turned down. The infidels assembled and pledged to cut off all their links and ties with Bani Hashim and Bani Mutlib. No trading or any other relation with these families would be allowed until they handover Mohammad to them for killing him. All the chieftains of Quraish signed this agreement and it was posted on the wall of Ka'aba,

Holy prophet (*PBUH*) and all the Muslims were driven out of Makka. Bani Hashim and Bani Mutlib did not sever from their

pact of supporting Mohammad and they also left Makka along with other Muslims. Those who opted to remain with the Holy Prophet (*PBUH*) included even those relatives who had not embraced Islam. Abu Talib's pride and vanity did not allow him to leave his nephew alone.

The valley in which Holy Prophet (*PBUH*) took refuge was the property of Abi Talib. Each one of the ten tribes of Quraish owned a valley or a pass located in the nearby hills of Makka and when any stranger would request protection from a tribe, he was provided shelter in the valley owned by that tribe. Now it was the irony of the situation that the owner of the valley had to take refuge in that valley where he used to arrange the stay of weary and needy people approaching him for this purpose.

Quraish had disallowed even the sale of basic requisites and to top it all the Valley of Abi Talib was not located on trading route of any caravan so that they could have traded the provisions. In these circumstances Muslims had to live in beleaguered and tormented state.

When the Muslims were living in exile, nephew of Khadija tried to supply few provisions to his aunt. The people of Quraish were on the watch, they apprehended him and besides confiscating the provisions beaten him so badly that he could not leave the bed for three days. This incident made few elders of Makka to attempt for reconciliation between Muslims and Quraish and requested them to allow Mohammad and his followers to come back to Makka. Quraish replied that Mohammad could return to Makka only when he would have given up his religion and he couldn't agree to it then let him wait for his death there. We would not allow him to put his foot in Makka.

Holy Prophet (*PBUH*) and his followers withstood the hardships for three years. Muslims had no household goods.

Khadija, one of the richest ladies of Makka had only two utensils: one an earthen drinking bowl and a cooking pot. In the later days the bowl also broke down.

Besides suffering other torments the tragedy suffered by the Muslims was the expiry of Khadija. She fell ill due to prolong scarcity and dearth of necessities of life and since the facility of treatment and the necessary medicines were also not available the wife of Holy Prophet (*PBUH*) breathed her last in 619 AD. Muslims remember that year as 'the Year of Sorrow' (*Aam-ul-Huzn*).

At the time of her death, Khadija was 65 years of age and The Holy prophet (PBUH) was fifty years. Since there wasn't any arrangement of coffin therefore the burial was made by wrapping her in her shawl. Only two days after Khadija's death the other shock faced by Muslims was the death of Abu Talib, uncle and guardian of the Holy Prophet (PBUH). He was 86.

Those were the days when the termite ate away the words of the Notice of Boycott that was put on the wall of Ka'aba leaving the Name of God. Seeing that termite had eaten away all the words written on the notice of boycott of Muslims except the Name of God a fear gripped the people of Quraish and few men known for their sanity started agitating against that cruel decision of boycotting Muslims and demanded to abrogate the agreement and allow the Muslims to come. Nobody except Abu Jehal opposed this suggestion and Muslims returned the city from their exile in the valley. When the Muslims came back they had grown very weak due to suffering from hunger and thirst. Their skins had burnt due to the heat and the sun and their faces were showing the bones and they had become skinny.

One day Abi Lahub invited all the people of Bani Hashim including Holy Prophet (*PBUH*) on a banquette. And, in front of all the people gathered there, Abi Lahub asked Holy Prophet (PBUH).

"May I ask you about your grandfather Abdul Mutlib before all these people of Bani Hashim that in view of your statement all those, who do not believe in God as you suggest, would go to hell, what do you think, Abdul Mutlib is in the Hell or is he in the Paradise?" Responding to this query Holy Prophet (PBUH) recited this verse from the Holy Quran.

"The Prophet and those who follow him must not ask respite for infidels even if they are their near relatives." (Sura Tuba, V: 114)

Abi Lahub then asked Holy Prophet (PBUH) about Abi Talib, "And what about my brother Abi Talib? Has he been granted forgiveness or not?"

Holy Prophet (PBUH) replied that till leaving this world he had not accepted faith and he had not converted to faith leaving the religion of his forefathers therefore his case also rests with God Almighty.

Then Abi Lahub asked about few other elders of their tribe, who were amongst the ancestors of the Holy Prophet (PBUH) as well that whether they would be forgiven or not? In reply to this Holy Prophet (PBUH) said, "God's verdict is final and there cannot be any change or alteration in that."

Hearing this Abi Lahub, the chief of the tribe inquired from the people gathered there that doesn't it give him the right to expel and out cast Mohammad (PBUH) from Bani Hasham Tribe? All those who were present there univocally said, "The Chief of the Tribe has the power to cast him out from the tribe." Abi Lahub announced then and there, "We have out cast Mohammad (PBUH) from our tribe and now on we won't have any thing to do with him."

In those days if anybody was condemned and out cast from his tribe, he would lose his civil rights to this extent that he had no right to appeal in any tribal court.

In Arabia anybody expelled from his tribe had no right to survive and was an open prey to anybody.

Heart did not falsify

It was in those turbulent times when Holy Prophet (PBUH) had no place to live, his loving wife and caring uncle had died that God summoned Holy Prophet (PBUH) in His Exalted Presence.

This episode has been reported in the Holy Quran, in these words: -

"By the Star when it goes down. Your Companion has neither gone astray nor misled. He does not say anything at his own. It is a command inspired to him. He was taught by the one mighty in power, endued with wisdom; for he appeared in stately form while he was in the highest part of the horizon: Then he approached and came closer. And was at a distance of but two bows length or even closer: So did God convey the inspiration to His servant what He wanted to convey. Heart (of the Prophet) in no way falsified that which he saw. Will ye then dispute with him concerning what he saw? For indeed he saw Him at a second descent."

Next morning when the Holy Prophet (PBUH) related the whole story of his Ascension and Elevation, the visionless people of Makka ridiculed him. And, asked many questions jestingly about the shape, size and whereabouts of his seen things on his

way to the heavens. They questioned him interrogatively about his statement of seeing many distant things like the Sacred Mosque of Jerusalem, which the Holy Prophet (PBUH) had never seen before in his life. God enabled him to reply to all the queries of the non-believers of Makka accurately.

One non-believer, in order to mock the Holy Prophet (PBUH), asked Abu Bakkar (RA) if anybody could travel from Makka to Jerusalem and back in the same hour of the night. Abu Bakkar (RA), who was not having any knowledge of the Prophet's Ascension towards Heavens by then, replied in negative. That man said, "Then how is it fair for your Prophet to say that he traveled from Ka'aba to the Sacred Mosque in Jerusalem and from earth to heavens and back in the same hour of the previous night."

Abu Bakkar (RA) replied whatsoever Mohammad (PBUH) would say I believed him because he always spoke the truth and I testify what he had said.

Stones for telling truth

Immediately after the Ascension, Holy Prophet (PBUH) decided to go to the nearby habitations for preaching, so he went to Taiaf where Abd-e-yalail, a cousin of his grandfather Abdul Mutlib resided. When he was told that Mohammad (PBUH) has come and wanted to see him he refused to see him.

After his refusal, Holy Prophet (PBUH) had a meeting with other chieftains of Taiaf and tried to convince them about the true and real way of worshipping the Lord Creator, They not only refused to accept his message but also ushered vagabond people to torture him. They started chasing him, called names, abused and pelted stones at Holy Prophet (PBUH). They hit him ruthlessly and he bled so badly that his blood filled his shoes. He was in that state of agony when Gabriel came and asked for his permission to turn mountains upon that habitation to crush the people living there with mountains. But Holy Prophet (PBUH), refusing the suggestion of Gabriel, replied: -

"I have been sent as mercy for the creatures and not to trouble them. I am sure that there would be such people in their coming generations who would worship only one God."

Holy Prophet (*PBUH*) in that badly wounded state took refuge in a garden own by two brothers Atba and Sheba Bin Rabia. Noticing the pathetic state of Holy Prophet (PBUH), they ordered their Christian slave to give him some grapes to eat. Holy Prophet (PBUH) accepted the grapes and started eating them saying "*Bismillah*" meaning In the Name of Allah. The slave who was a Babylonian, could not desist from asking the meanings of these words, which had never heard before. Holy Prophet (PBUH) replying to his query remarked, "You are from the city of my brother John, who, too, was a prophet of God like me."

Hearing this the slave named Addas bowed before him to show his respect for the Holy Prophet (PBUH) and said, "Although my master Atba has ordered me to serve you with grapes, I know that he will not allow you to take refuge in this garden. And the least that I could do to help you is to show you the way out of the town when dark would fall."

And, keeping his words Addas took Holy Prophet (PBUH) with him when it grew dark and bidding farewell said, "Holy man get away from this town. People of this town will not spare your life."

Drenched in his blood, marching in the desert, Holy Prophet (PBUH) reached a small oasis. In that dark silence of wilderness Holy Prophet (PBUH) started reciting from the holy Quran in a melancholy tone. When a group of jinns (the invisible creatures) heard a melodious melancholy, they were attracted to it and the depth of meanings in the melody moved them to such an extent that they appeared before the Holy Prophet (PBUH) and embraced Islam. This event is referred to in the 46th Sura of the holy Quran in the following words: -

"*And, then it was the time when We turned a company of Jinns towards you so that they could listen to the rehearsing of the verses from the Quran. When they stood in your presence*

thereof, they said, "Listen to it quietly!" And, then they returned to their fellow beings as forewarnners of God's wrath.

(*Sura Ahqaf: Verse 29*)

Weary, wounded and exhausted Mohammad (PBUH) returned to Makka giving up any hope of support from the people of Taif for the Muslims. But, in order to survive against the odds, he had to associate himself with one or the other tribe, so he sent a message to Akhnas Bin Shareeq; the Chief of Zohra Tribe, seeking his protection. Akhnas replied that he would have loved to provide protection to him but he had already under an accord with Quraish to support their cause so he should be excused.

Then, Holy Prophet (PBUH) tried to have the protection of Sohail Bin Umro and sent him a message to accommodate him in his tribe but he also denied extending any cooperation because of his association with Quraish Tribes.

Mutam Bin Addi responded positively to the message of the Holy Prophet (*PBUH*). He gathered armed men of his tribe, escorted Holy Prophet (PBUH) to the Holy Ka'aba. After circumambulating the holy shrine, remaining seated on his steed, Mutam announced, "Be it known to Quraish that I have provided asylum to Mohammad (PBUH) and now on he would belong to my tribe."

After this Holy Prophet (PBUH) was seen off to his house, with decorum and honor.

Pledge in Aqba

It was in the tenth year of his prophethood, when Holy Prophet (PBUH) approached the tribal chiefs visiting Makka and invited them to embrace Islam but nobody showed any interest to his invitation. Quraish had been propagating against Mohammad (PBUH) that he was a lunatic and the people were required to beware of him. But, Holy Prophet (PBUH) continued with his mission of preaching Islam without paying any heed to this malicious propaganda.

Holy Prophet (PBUH) met a few people at Aqba, a place between Makka and Manna. He introduced himself and described the Holistic Attributes of God Almighty. They were six people from Yasrab (the place now known as Medina) and belonged to Khazarj Tribe. They discussed amongst themselves and finally embraced Islam. When they returned to Yasrab, they had the chance to take part in spreading the preaching of the Holy prophet (PBUH).

Next year at the same place twelve more men from Yasrab embraced Islam and had this covenant with the Holy prophet (PBUH).

1. They would not join other gods with Allah.

2. They shall refrain from evil and destructive actions.

3. They shall support Holy Prophet (PBUH) with their lives and goods and,

4. If they shall even fight with the infidels for the cause of Islam.

After embracing Islam, when these people were returning, Holy Prophet (PBUH) told Musab Bin Umair to accompany them so that he could educate them about the teachings of Islam.

The next year seventy-five more people from Yasrab Islam embraced Islam agreeing to sacrifice their lives and belongings for the sake of Islam as and when needed. With increase in numbers of Muslims in Yasrab, Muslims had a sanctuary to survive and grow. Holy Prophet (PBUH) instructed Muslims living in Makka to leave Makka and they started migrating to Yasrab. Although the Muslims were migrating to Yasrab in small groups to keep their migration unnoticed, the people of Makka came to know of their leaving the town. They decided to stop them from migrating and forbad them threatening them with severe punishment.

Abbas Bin Rabia along with two sons of Aas; Ummiyah and Hashim, were caught when they were leaving Makka. They were chained and put upon the hot sand of the desert under the scorching sun.

When Abu Salma expressed his intention to migrate from Makka, his in-laws took away his wife and his parents snatched his son. His wife spent a complete year in crying and weeping for her husband and child. Finally the parents of that poor lady let her

go to her husband. She hardly managed to take her child from the grand parents and could make to Medina.

When the infidels of Makka came to know of Sohaib's decision about migrating they told him that he was a poor man when he had come there and if he wanted to get away from there both with his life, wealth and riches, they would not allow him, so he bargained his life for all the wealth, which he possessed.

It was a matter of great disappointment and frustration for the infidels that Muslims were sacrificing their wealth, belongings, and families to obey their leader without any hesitation. They had miserably failed in every attempt to stop the spreading of Islam.

Dar-ul-Nidwah

A meeting was held in *Dar-ul-Nidwah*. When consensus could not be made for the suggestions of arresting Mohammad (PBUH) and tying him in chains or to send him into exile. Abu Jehal proposed to have one strong and healthy man from every tribe and they should all jointly kill him using their swords. This would not let anybody avenge Mohammad's killing from any one tribe and the supporters of Mohammad (PBUH) would not dare to go against all the tribes of Arabia. This suggestion won the hearts of the participants of the meeting and a plan was chalked out to carry on this unanimous decision of the infidels. God informing Mohammad (PBUH) about the plan of the infidels commanded him to migrate for Yasrab.

Late in the night when the armed men were taking their positions to attack Mohammad (PBUH), who instructed his young cousin Ali (RA) to lie on his bed and sneaked out of his home reciting the ninth verse of *Sura Yaseen* from the holy Quran:

"And a wall have come in front of them and a wall behind and they are covered up from above as well, so they are unable to see."

Holy Prophet (PBUH) went right through the siege of people gathered with the intention of his murder and they were unable to notice him passing by. When, according to their schedule, they entered the house of the Prophet to kill him, they found Ali (RA) in the bed instead. They felt defeated and their frustration grew more than ever before.

"And when the non-believers were plotting against thee to keep thee in bounds, to slay thee or exile thee from thy home. They planned and Allah, too, had a plan, but God is the best of all the planners." (Sura *Al-Infal*: V. 30)

Holy Prophet (PBUH) kept on traveling all night. Abu Bakkar (RA) was accompanying him in his journey of migration. At dawn they reached the cave of Sore. Abu Bakkar (RA) was older to Holy Prophet (PBUH) by three years. He was one of the prosperous people of Makka but he had spent all his wealth for the cause of Islam. He entered the cave first, cleared the cave and plugged the holes and pit of the cave using the pieces of robe, which he was wearing. He invited Holy Prophet (PBUH) to come into the cave and rest. There wasn't anything that could be used as pillow to rest so the Holy Prophet (PBUH) rested his head in Abu Bakkar's lap and soon he was asleep. Abu Bakkar (RA), during his sleep, noticed an opening in the cave, which was left out from securing. The opening was well in reach of Abu Bakkar's foot so he placed his foot upon that. A snake present in that pit-hole bit him at his foot. Abu Bakkar (RA) did not move his foot nor he let his body move from the pain of the bite so that Holy Prophet (PBUH) could not be disturbed. But, the pain was severe that in his attempt to bear it out he started sweating and a drop of his sweat fell upon the forehead of the Holy Prophet (PBUH), this woke him up. Seeing that Abu Bakkar (RA) had grown pale he applied his saliva upon the bite and the sting of the pain started subsiding and the affect of the venom was annulled.

Quraish spread their men around Makka and set them to search for Mohammad (PBUH). They announced a reward of one hundred camels for the one would help in apprehending Mohammad (PBUH). Next morning the trackers reached the cave where Mohammad (PBUH) along with Abu Bakkar (RA) was hiding. Trackers were trained to locate any lost man or animal but when they saw a spider web covering the entrance of the cave, they ignored the cave and went by. Then another group of trackers also reached the cave tracing the footprints and they decided to explore the cave despite seeing the web but when they saw a bird's nest with its eggs in it, they changed their mind and did not enter the cave. Abu Bakkar (RA) got worried seeing the trackers but Holy Prophet (PBUH) consoled him saying that he should not worry God would certainly help them. This situation has been referred to in the Holy Quran in these words.

"If ye help not the Apostle, the God did certainly help him, when the unbelievers drove him out: both were alone with one another in the cave and he said to his companion, 'Have no fear, for God is with us.' Then God sent down peace upon him and strengthen him with forces, which ye saw not and humbled the unbelievers in their words and the word of God prevails over; for God is exalted in might, wise." (Sura Tauba: V. 40)

Holy Prophet (PBUH) and Abu Bakkar (RA) stayed there in the cave for three days and nights. After struggling for three days trackers called off their search and went back to Makka. When the heat of chase subsided, Aamir Bin Fahira, a slave of Abu Bakkar (RA), according to the agreed schedule, delivered two she-camels to them in the cave.

In the next phase of their migration Holy Prophet (PBUH) arrived in Qabaa, where Um-e-Kalsoom had the honor of hosting Holy Prophet (PBUH) and his companion Abu Bakkar (RA). He stayed in Qabaa for twenty days and constructed the first ever

Mosque of Islam. He personally participated in the construction work of that mosque.

Medina; the City of Apostle

Medina is located at an elevation between two mountains and on the three sides of the city i.e. towards the east, west and south, dormant volcanic mountains are lying. Climate of Medina is pleasant and it receives more rains than other parts of Arabia.

When Holy Prophet (PBUH) riding Aswan, she-camel entered Medina, the people of Medina welcomed him warmly and held the rein of the camel and wanted to be his host. Holy Prophet (PBUH) seeing their enthusiasm told them to let the camel go wherever it may go. It would go where God would will it to go and he would stay where God would take that camel.

The camel toured through many streets of Medina and entered the Al-Ajar Avenue. All the Muslims of medina were keenly following the she-camel of the Holy Prophet (PBUH) as to where it would stay. The she-camel strolled there for some time and finally it entered an empty piece of land. After entering into that area, the camel took few steps and then stopped there and knelt down to sit. The place where Aswan had sat was used for drying the dates and there wasn't any house. The only nearby

house belonged to Abu Aye. Upon inquiry, people told Holy Prophet (PBUH) that that piece of land belonged to two orphan children. Holy Prophet (PBUH) purchased that land from them paying more than the market price to those children. And, the very next day after his arrival in Medina, he started construction of a mosque on that land with the help of the Muslims of Medina.

All the male Muslims including the Holy Prophet (PBUH) took part in its construction and carried stones, earth, water and timber. It took them seven months to erect the structure of the Mosque. Qibla of that mosque was towards the Sacred Mosque of Jerusalem.

A large platform was also built for those migrants of Makka who had no place to live. This place is still known as Suffer and the Muslims who lived there are known as *Ahl-e-Suffa* (Resident of *Suffa*).

Holy Prophet (PBUH) suggested to *Ansar* (the local Muslims of Medina) to have Fraternal Relation with *Muhajir* (emigrants from Makka) and help them in earning their livelihood and provide them shelter in their houses. *Ansar* extended this help and accommodated 186 Muslims from Makka.

"*And, those who had faith and left their homes for the sake of God and those who helped them and accommodated them, they are the faithful; they have been forgiven and would enjoy bounties of honor.*" (Quran)

Jews of Medina expressed their displeasure over Holy Prophet's coming there and decided to take side with Quraish. When the unbelievers of Makka saw that Holy Prophet (PBUH) had gone out of their reach they opted to use economic tactics against Muslims and started controlling the trade routs in the north. They controlled the trade links in such a manner that no item of necessity could reach Medina.

Holy Prophet (PBUH) was upset on this economic strangulation of Medina because he realized that all that was happening was due to the animosity of Quraish who were punishing the entire population of the city because of him.

313 versus 1000

In order to reply their enemy with the same coins, Muslims decided to disallow the trade caravans from passing near Medina. But the problem in carrying out this scheme was that the Quraish had trade agreements with all the tribes living on those routs and they used to pay them a specific amount as tax for providing safe passage for their trade caravans.

Holy Prophet (PBUH) decided to call upon the Bedouin tribes and invited them to have coalition with Muslims telling them about the atrocities and inflictions of Quraish for Muslims. Those tribes not only listened to the Holy Prophet (PBUH) and agreed to be his allies but also gave up the income from Makkans. Holy Prophet (PBUH) invited the leaders of Ghaffar, Banu Zumra, Jahina and Banu Madlige tribes to embrace Islam. Many people accepted the invition and embraced Islam and resulting this derive many tribes became allies of Muslims. Habitations of those tribes were on the routs of the trade caravans.

In absence of the Holy Prophet (PBUH), few camel-riders lead by Ibn-e-Jabeer, raided Medina. They put many houses on fire and looted the belongings of Muslims. Inquiry revealed that

that was a conspiracy of Quraish. In order to curb such conspiracies Holy Prophet (PBUH) selected eight Muslims and appointed Abdullah Bin Hajsh as their commander. On the second last day of *Rajab* (a month that was revered by Makkans) Abdullah reached *Nakhlah*. On the very same day a caravan that was carrying skins and currants also lodged there. Abdullah tried to obstruct them. That caravan had four people of Quraish. They tried to resist and one of them was killed, two were taken prisoners and one of them escaped. Muslims took all the goods into their custody.

Makkans and the Jews of Medina both agitated and charged Holy Prophet (PBUH) with the allegation of attacking a caravan in the month of *Rajab* violating the long respected traditions of Arabia. When Abdullah returned Medina with the goods into their possession, the Muslims also got confused. Holy Prophet (PBUH) also felt sorry for the incident and he ordered to keep the goods in a place and nobody to take anything from them unless some decision is not made in that regard. In that situation the following verses of *Sura Baqra* were revealed upon the Holy Prophet (PBUH).

"They ask thee concerning fighting in the Prohibited Months? Tell them that fighting in these months is a grave offence but graver is, in the sight of God, to create hindrances in following the path of God, to deny God and to prevent access to the Sacred Mosque of Ka'aba and drive out the worthy people from there. Oppression and creating disorder is a crime even greater than killing."

Soon after this incident another caravan of Makkans heading for Makka was to pass through the territories of Medina. This caravan lead by Abu Sufyan was carrying goods having worth of 50,000 dinnars on two hundred camels. A rumor of an attack on that caravan by Muslims panicked the Makkans and they sent an army of nine hundred and fifty warriors who were to

ride seven hundred camels and one hundred horses, to attack Muslims. When the news of attack reached the Muslims they arranged an army of three hundred men with seventy camels and two horses to combat.

Both the armies met at Baddar on the 17th of Ramazan of 2 AH. Muslim army was only one third of the army of the Makkans but God helped them and they defeated them. Abu Jehal, the general of the Makkan Army was killed in this battle. This event of the success of Muslims is reported in the holy Quran in these words.s

"It was not ye who slew them: it was God. When thou threw a handful of dust, it was thy act but God threw it so that He might confer a gracious benefit on the believers. Indeed God is He who heareth and knoweth all things." (Al-Anfal : V.17)

Upon receiving the news of victory of Muslims in the battle people of Makka decided to avenge this defeat with another battle. Abu Sufyan led those people who wanted to battle with Muslims. His son, father-in-law and son-in-law were killed in the Battle of Baddar whereas the other son was taken prisoner in the war. Abu Sufyan had sworn that he would have vengeance from Muslims and till he has not avenged the killings he would not sleep with wife. His wife also vowed that if she could lay her hands on the murderer of her son, father and brother she would chew on his liver. She also announced that if the killers would be more than one, she would cut the ears, noses and tongues of all of them and would wear them as a garland around her neck and would dance in the battle field one the day the Muslims would be defeated. She announced a lucrative reward to kill the murderer of her relatives.

Immediately soon after the Battle of Baddar the elder daughter of the Holy Prophet (PBUH) passed away, and soon after her death, his first grand child and his daughter also passed away.

Holy Prophet (PBUH) had constituted some basic rules. One of those rules was that the Jews of Medina would not conspire against Muslims with Makkans. But, the Jews violated this agreement and few of their poets went to Makka to incite the feelings of the people of Makka and provoke them to fight against the Muslims. Those Jewish poets of Medina arrived in Makka in such a volatile situation when the people of Makka were enraged and were crying for vengeance. Leaders of the tribes had forbidden the mourning for the dead and had announced that if anyone, whether man or woman, found mourning would be expelled from the town and the tribe.

After the death of Abu Jehal, a three-member committee comprising of Abi Lahub, Abu Sufyan and Sufwan Bin Umiyah was formed who swore that till the Islam is not completely uprooted, they would not feel at rest.

Barley Theft

For killing the Holy Prophet (PBUH), Abi Lahub hired a mercenary named Umair Bin Wahub whose son was captive of Muslims. Abi Lahub bore all his expenses for the venture and also promised to look after his family. After reaching Medina Umair found his way to the Holy Prophet's home and entered there in. Finding the Holy Prophet (PBUH) washing his linen, he said, "Isn't this a strange thing that despite claiming to be a prophet of God you are washing your linen."

Holy Prophet (PBUH) replied to him, "Well, I don't have a battalion of servants and I prefer to do my work by myself and I assure you that washing my own linen doesn't affect my prophethood." Then Holy Prophet (PBUH) asked about the purpose of his visit to him. He replied that he was there to pay the ransom for his son's liberty. Holy Prophet (PBUH) said, "You are lying, you have not come to pay for your son's liberty but you are here to kill me." Upon hearing this, a chill ran through him and the dagger that he had hidden under his garments felled upon the ground. He said, "By God, except the three who hired me for the job no other soul knew about this plan. Indeed I had come to

murder you. No doubt that you are the prophet of God and I believe you and relent from infidelity and atheism."

When Umair, after embracing Islam, returned to Makka he found that Abi Lahub had died after suffering from Bubonic Plague.

After Abi Lahub, Abi Sufyan took the charge of leading the campaign against Islam. His wife, Hinda excelled in animosity against Muslims than her husband. Within ten weeks after the Battle of Baddar an army was raised to punish Muslims. Abu Sufyan was the commander in chief of that army. He left Makka for Medina with a contingent of four hundred soldiers, in the month of Prohibition. He told his army to stay near Mount Naib and with few soldiers entered the city. Quraish of Makka and the Jews of Medina had made this pact secretly that Jews would help the Makkans in their moves against Muslims. Abu Sufyan met the Jewish leader Salam Bin Misham and informed him about his intentions but Salam refused to partake in his plan and asked some time for the preparations in this regard.

Refusal of Salam infuriated Abu Sufyan and on his way back he set fire to many homes of Muslims in Medina. Two Muslims were martyred in resisting him and he escaped with their goods, which included many bags of Barley. The area, where those houses were, was located in the north of Medina and was known as Aareeq. When the Muslims knew about the incident, they rushed to follow Abu Sufyan. Abu Sufyan and his men escaped leaving the looted goods behind. This event, in the Islamic history is known as *Ghazwa-e-sweeq* (the Barley Battle).

In the Field of Uhad

On the one hand the people of Makka were preparing them for a great battle against Muslims, on the other hand the people of Medina who were enemies of Islam, started campaigning against Muslims using their skills of condemning poetically.

Abu Sufyan after returning Medina reorganized his army and in the month of Shawal in 3rd AH started marching towards Medina with three thousand warriors. Sufwan was the vice Commander of Abu Sufyan. In other generals Akrama, the son of Abu Jehal, burning with the fire hatred against Muslims, was prominent. Hinda wife of Abu Sufyan, who had vowed to garland herself with the ears, noses and hands cut off from the bodies of those Muslim that would be killed in the battle.

Holy Prophet (PBUH) after having consultations of his companions decided to face the Makkan army out of Medina and he camped at Uhad. Abdullah Bin Abbi, the leader of charlatan Muslims refused to stay and fight Makkans. The holy Quran reports this incident in these words:

"And to know of the hypocrite amongst them, they were told: Come and fight for the cause of Allah or, at the least defend the city. They said we would have done it if we knew to fight; on that day they were closer to infidelity than faith. They say what actually they don't mean and what they hide. God knows it well." (Sura Al-Imran)

Holy Prophet (PBUH) arranged the contingents at different places in the battlefield and instructed them to hold their places no matter what might happen.

Many renowned warriors of the infidel army were killed in the battle of Uhad. Their ranks were disarrayed. Even the women chanting slogans to warm the hearts of their soldiers, seeing the obvious defeat and the retreat of their army, opted to flee. The flag of Makkan army had hit the ground and nobody was there to raise it again. This demoralized the Makkan army and they retreated leaving behind the dead bodies of their soldiers.

The Muslim contingent appointed on the hill of the pass of Uhad, seeing the enemy retreating, against the clear-cut instructions of the Holy Prophet (PBUH) left their places and joined the people gathering the booty. Khalid Bin Waleed taking advantage of the situation attacked from behind the Muslim army. Few Muslims who had not left their posts could not stop that attack. Disobedience of the Holy Prophet's order proved a very costly mistake. A woman raised the flag of the Makkan Army in the air and the fleeing army of Makkans returned to attack. Muslims busy in gathering the booty came under siege. This created havoc for the Muslims. At this juncture someone shouted that the Holy Prophet *(PBUH)* has been martyred. This simply fueled the chaos even some Muslims were killed at the hands of Muslims. In that confusion when the Muslim Army was completely disarrayed, Holy Prophet (PBUH) raised his voice aloud and called, "Come, I am the Prophet of God."

The infidels also heard this voice and they were quick to respond and they reached him before the Muslims. At that time only nine Muslims were there near the Holy Prophet (PBUH). The infidels considering it their final chance to victory thrust the most powerful attack and martyred seven of the companions. They wanted to eliminate Holy Prophet (PBUH) once and for all but the companions, setting new examples of bravery and sacrifice, offering their lives did not let the infidels reach the Holy Prophet (PBUH).

One of the infidels Aaqba Bin Abi Waqas hurled a heavy stone at Holy Prophet (PBUH). This not only caused him to fall down on his side but also broke his teeth and wounded his lower lip badly. An infidel attacked him with sword and injured his forehead. Another hit the helmet, which sank in and injured the cheekbone. Yet in another attack he was struck on his shoulder with a sword so heavily that its pain lasted for quite a long time.

At this occasion the companions of the Holy Prophet (PBUH) set some fine examples of devotion and commitment. When Holy Prophet *(PBUH)* had fallen on the ground, Talha lied upon him to take all the lethal attacks of infidels on his body to save Holy Prophet (PBUH). When Abu Dujana managed to reach the Holy Prophet *(PBUH)* he offered his back to shield against the arrows and took many of the arrows on his back so that his beloved Prophet (PBUH) could be saved.

At that difficult and precarious time God sent help for the Holy Prophet (PBUH). One of the companions, Saad stated that on that occasion he saw two white clad men protecting Holy Prophet (PBUH) from incessant attacks of the infidels. The infidels had demoralized the Muslims by spreading the news of Holy Prophet's killing. Uns Bin Nasr saw that few Muslims were sitting upon the ground in utter dismay and hopelessness, he asked them that why they were not fighting. They replied, "What's the use to fight now. The one for whom we were fighting

has been martyred so what is the use to fight." Uns warmed their heart saying if the Holy Prophet (PBUH) had really been martyred then what was the use to live, they should fight to join him in his martyrdom. After saying that he went to attack the enemy and embraced martyrdom fighting. He received more than eighty wounds of sword, spear and arrows and on his body. He was so badly hurt that his body could not be recognized and his sister identified his body by his fingers, the only part of the body that was not disfigured.

One of the slaves of Quraish was a black skinned person named 'Wehshi'. He was tempted a reward for killing Hamza. He had participated the battle only to kill Hamza and win the reward. Hamza was fighting so desperately that he couldn't dare to face him in an open attach so he decided to ambush him and attacked him using his spear from behind when he had the chance. He threw the spear with such power and might that it pierced the ribcage and Hamza breathed his last then and there. When Hinda heard that Hamza had been killed, she freed Wehshi then and there and awarded him her bracelet and the necklace. She cut Hamza's body with a knife and took out his liver and started chewing it. Then she slashed his nose and ears. When even this could not satiate her vengeance she removed the ears and noses of other dead bodies of Muslims and hung them around her neck after putting them in a string and danced in the battlefield.

Salafa Bint Saad, another ruthless woman of Quraish, scythed the head of that Muslim who had killed her son in the battle of Baddar, announcing loudly that she would drink water in that skull as long as she would live.

After the fight was over when Holy Prophet (PBUH) saw the lacerated body of his uncle Hamza in such a condition that his ears and nose was cut off and his liver had been thrown away after masticating it, grief over powered him.

Later on when Wehshi deserted Abu Sufyan's army and came to Holy Prophet (PBUH), he confessed that he had killed Hamza and begged forgiveness. Holy Prophet (PBUH) forgave him saying he would not like to see him again in future. After that day Wehshi never appeared before him but to recompense his misdeed, he slew Museelmah Kezab and few other enemies of the Holy Prophet (PBUH).

The Jews of Medina exploited the damage sustained in Uhed in the form of propaganda against Islam and Holy Prophet (PBUH). They opinioned that had Mohammad (PBUH) been the Prophet of God, he would not be defeated in a battle with mortals. On this occasion the following verse of *Sura Aal-Imran* was revealed to the Holy Prophet (PBUH).

"It is an old tradition for the Prophets to combat non-believers. The Prophets of God have gone through hardships before but they have never suffered from dismay and disappointment: Instead, they were eventually successful due to perseverance and consistency. And, God befriend such people of endurance."

Auctioning the Muslim Prisoners

Quraish announced a heavy reward for apprehending any Muslim living. This announcement tempted every non-believer and infidel of Arabia to set into search of Muslims. A group of thirty believers on a mission to preach Islam were came under the attack of infidels who wanted to arrest them alive but the Muslims fought so desperately that only three out of those thirty survived and were arrested. On their way to Makka one them escaped the Bedouin bandits. They chased him and when couldn't catch him alive they killed him and threw him in the desert after cutting him into pieces. These Bedouin brought the remaining two to Makka. When they saw that everyone wanted to have them, they decided to auction them instead of accepting the announced reward. Sufwan Bin Umiyah, who was considered the most powerful leader after Abu Sufyan, was the highest successful bidder. He purchased Umair Bin Sabit and the other Muslim was sold to another chieftain of Makka.

When the Makkans saw that these two rich men want to kill these two Muslims to have vengeance at their own, they protested that they also had suffered at the hands of Muslims and had grievances against them as their relatives were also killed in Baddar and Uhad so they, too, had the right to see them killed.

They suggested that these two be killed in the large ground of Makka in the open, as they also wanted to see them die a painful death. Sufwan said that he had spent a large amount of money to buy that Muslim so he would like to auction the head of that Muslim and the buyer could use his skull as a jar to drink water and another bidding started for the skull of the Muslim. When they had killed him and the successful buyer of they skull approached the dead body of Umair he found it covered with golden wasps, which did not let him take off the head. He decided to take it off in the night but after the sunset, it started raining and it rained so heavily that the rainwater carried the body with it. The other Muslim was taken out of the city and was put on a cross.

In a similar incident in June 625 AD (3rd AH) a group of forty Muslims was attacked near Maoona Well. Muslims resisted and fought bravely till their death and the infidels martyred them all.

Hypocrites

In order to bring Medina under their political influence, Quraish made a war pact with the Jews of Medina and the tribes of Bani Fuzara and Gutfan were made their allies. It was agreed that the entire crop of dates of that year would be given to these two tribes for helping Quraish and Jews in their adventures against Muslims. They also made the tribes of Banu Saleem, Kanan and Saqif to enter into a treaty with Quraish. It was considered that they had succeeded in establishing their political influence all around Medina and soon this political alliance converted into an economic siege of Medina. In that situation the trade caravans of Medina could not go towards north, east and south. Now the route passing through Domatul Jandle, a city near the Syrian boarder was the only choice left out for the Muslims. The ruler of that city, too, imposed restrictions upon Trade Caravans of Muslims. This created a difficult situation for the Muslim Traders of Medina, as they had to meet the needs of the citizens of Medina.

Having all these arrangements in place, Abdullah Bin Abbi, the leader of the Hypocrites and their allies had another plan against Muslims. He schemed that Holy Prophet (*PBUH*) would be called out of the city and in his absence they would kill the Muslims in a surprise attack. And, to act upon this scheme they

started preparing for the attack in collaboration with Banu Mustlaq Tribe.

When Holy Prophet *(PBUH)* came to know that the tribe of Banu Mustlaq intended to attack them he decided to take the counter measures. In order to frustrate their scheme, Holy Prophet *(PBUH)*, in a tactical move, appointed Abdullah Bin Abbi leader of a contingent of Muslims and took with him to the battlefront, leaving the Hypocrites without their leader in the city. This move failed the planning of attacking the city in absence of Holy Prophet *(PBUH)*.

In this venture only thirty Muslims participated, ten of them were *Muhajir* and twenty were *Ansar*. The army of Banu Mustlaq consisted of two hundred soldiers and they all were taken prisoners; ten people of Banu Mustlaq were killed whereas only one Muslim soldier martyred in that venture.

Trench War

The ruler of *Domatul Jandle* had economically strangulated the people of Medina by imposing restrictions upon the trade Caravans of medina going to Syria and Middle East. Holy Prophet *(PBUH)* taking about one thousand believers with him decided to go to Domatul Jandle. On the way he had a meeting with the chief of the Gutfan Tribe to persuade him to remain impartial in case of any war. The chief said that he is an ally of Quraish and because of that of the Jews of Khyber and in case of an attack upon medina he is bound to help them with his army, which according to him was expected shortly.

Holy Prophet *(PBUH)* gathered the reports of intelligence and when the information was confirmed to be true, he returned to Medina and counseled with his companions. According to the information received number of army of Quraish exceeded ten thousand warriors. Salman Farsi, a learned companion of the Holy Prophet *(PBUH)*, suggested that a trench should be dug around the city, as was done in territories beyond Arabia to defend a city or a fort. The trench was to have width and depth that couldn't be crossed by the infantry or cavalry units of the enemy.

Holy Prophet (*PBUH*) approved the idea of digging a trench around the city and ordered to gather entire produce of the farms and fields in the suburbs of and amass it in the storehouses in Medina. The length of minimum required ditch was about six kilometers. All the males and females including the young girls and boys of Muslim population of Medina got busy in digging a trench around the city. Muslims set an example of sacrifice and submission in digging a six kilometers long trench around the city. They all worked round the clock. Muslims were working in groups of ten people each when one group finished its part of the task; it started assisting the other group. Holy Prophet (*PBUH*) also worked hard day and night by taking part in digging or carrying the earth out of the trench.

When the arm of ten thousand warriors of infidels reached Medina the trench was complete and the weather was changing. The soldiers were feeling cold in their tents. The Muslims guarding the trench at night were at different places were also in distress because of the cold weather.

When Abu Sufyan failed in finding any way of crossing the trench, he approached the Jews of Banu Quriza. When Muslims figured it out that Quraish and Banu Quriza were about to enter a war pact, they got worried and said to the Holy Prophet (*PBUH*), "We are in great danger, if the Quraish attack us from the front the Banu Quriza from behind then we are bound to suffer a heavy loss and we may not be victorious." Holy Prophet (*PBUH*) after listening to all this said very calmly, "The infidels are depending upon the help of Jews and I believe in depending upon God. Believe you me, God will not abandon us."

Then it happened that an atmosphere of mistrust and suspicion was created between Quraish and Banu Quriza and they could not agree to unite against Muslims. When the siege of Medina prolonged and for more than a fortnight, the problems relating to the supply of ration and fodder for the animals started

emerging. Commanders of the army were facing the challenge of scarcity of provisions. They also knew that if the ration for the soldiers could not be arranged it might end up in mutiny resulting killings of soldiers amongst themselves, which would be disastrous for them. One night when they were wrecking their brains to find some solution to this situation, a fierce wind started blowing and all the tents fell upon the ground, the fire also extinguished. The army that was not used to cold was in awful condition and then to add to their misery it started raining torrentially, which culminated into a flood. Abu Sufyan could not withstand the situation and in sheer fright he ordered to abort the siege and leave. He was so confused and puzzled that when he rode his camel to run away he forgot to open the string with which the camel was tied to the peg and he was just hitting the camel with his whip.

Although the siege of Medina had come to an end and war inflicted upon Muslims was over, the economic sanctions and blockade were very much in place.

Hudaibiya

One night, Holy Prophet (PBUH) saw in his dream that he had gone to Makka along with his companions and performed Umra. When he decided to go to Makka with all his followers his companions asked, "Do you want to invade Makka?" he replied, "No, we are going there only to perform Umra." And in the sixth year of his migration from Makka he started for Makka with *two thousand followers. This time Muslims had many hundred camels with them in their caravan.

That was a very hard time for Quraish. They could not decide that whether they should allow the Muslims to enter the city or not. They feared that if they allowed the Muslims to enter the city with hundreds of camels they might take over the city control overthrowing them and secondly if it did not happen this way, they had no guarantee that at the time of leaving the city the Muslims would not be more than the two thousand people, i.e., many more might join them. So they decided not to permit Muslims to enter the city, even if they had come to perform Umra only.

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* According to some traditions it was fourteen hundred.

In order to address the misconception of Quraish about their intentions, Holy Prophet (*PBUH*) sent an envoy to tell Quraish that Muslims had not come there to fight, they just want to perform Umra and pay homage to the Sacred Ka'aba and they were not armed as well, which was the proof that they had not come to fight. But the emissary of the Holy Prophet (*PBUH*) could not reach Makka as Akrama Bin Abu Jehal, who was leading a contingent of two hundred infidels, obstructed them on their way to Makka and cut the legs of their camels. The Muslim envoy and his fellow Muslims after loosing their camels went astray in the desert but finally God helped them and they managed to reach the Muslim Caravan.

Muslims in the mean time marked their camels with sacrificial marks at the place known as Zul Halifa and put on the ceremonial robe for performing Umra and started for Makka. In order to avoid any unpleasant incident heading for Makka, Holy Prophet (*PBUH*) took the route of the hilly area of Zul Halifa. After crossing the limits of Zul Halifa, they entered a very narrow a difficult terrain. The scorching heat of the sun and thirst troubled the Muslims but somehow they managed to reach a place known as Hudaibiya. Makka is only eleven Kilometers from Hudaibiya and can be easily seen from there. Muslims belonging to Makka felt the rising emotions and their eyes filled with tears to see their native city from that distance in between. They were anticipating the smell of their homeland.

But right at time when the Muslims were eagerly looking forward to enter the city filled with reverence and respect, Sualab; the camel of Holy Prophet (*PBUH*), stopped and sat down upon the ground. Holy Prophet (*PBUH*) tried to get it up but it retreated two steps after getting up and again sat down. Holy Prophet (*PBUH*) got down the camel and told the Muslims that God wanted them to stay there. Hearing this, all the Muslims dismounted from their camels with a heavy heart. They were expecting to make their stay out side Makka. The place where they were made to

dismount and stay was in the area where plenty of water used to be available in fair weathers but at that time there wasn't any water. Muslims submitted to their beloved Holy Prophet (*PBUH*). "We all and the camels are thirsty and there is no water in this area, how can we stay here? So we request you to please allow us to proceed till we could find some water."

Holy Prophet (*PBUH*) raised his hands and prayed to God. "O Allah, the Lord and the Creator, if thou didn't provide water, the Muslims would lose their patience and would enter the city." Then giving one of the arrows from his magazine he told his companions to fix that arrow in an abandoned well located in that area. As soon as the arrow was planted in the well water surged in it beneath the surface.

On the other side Quraish were facing this dilemma that if they did not allow the Muslims to enter the city for performing the ritual of their worship the entire Arabia would turn against them. The tribes of Arab would consider that they had become the owners and masters of the House of God, Ka'aba and now the rituals of pilgrimage and Umra could only be performed as and when the Quraish would want and allow. And, if they let the large Caravan of Muslims enter the city, it would be considered that they have lost against them, Muslims have subdued them and that was quite disgracing for them.

To handle that precarious situation they appointed Urwah Bin Masood Saqfi their envoy to go to Hudaibiya and negotiate with Mohammad. Urwah Bin Masood met Holy Prophet (*PBUH*) and asked about the purpose of their visit. Holy Prophet (*PBUH*) replied that they had come to perform Umra and not to fight. He was shown the camels marked with *Saleeqa*; the typical sacrificial markings. During his conversation with the Holy Prophet (*PBUH*), he tried to be disrespectful to the Holy Prophet (*PBUH*), this enraged Mugeera Bin Shauba and jabbing his hand with his sword, told him in a stern voice to watch his manners. Abu

Bakkar (RA) said to Urwah, "If you had not been an envoy, we would have killed you for this misbehavior."

When Urwah Bin Masood returned to Quraish, addressing their elders he said, " I had been in the courts of Roman Emperor and Najashi but the discipline and the loyalty, which I have witnessed in Muslims for Mohammad."

Quraish sent another envoy to verify the findings of Urwah. He also reported that the Muslims were there for the pilgrimage of the holy Ka'aba. When he returned to Makka he told Quraish that he had seen the camels with sacrificial marks on them and the Muslims were reciting the prayers special for the occasion. Therefore he didn't have any doubt that the Muslims had come for the pilgrimage of holy Ka'aba and that, according to him: there would be no need to prohibit them from entering Makka. But this could not ease the minds of Quraish so they sent Halees Bin Alqmah.

When he reached the Muslims' Camp, Holy Prophet (PBUH) said. "Let him see around freely. Let him see whomsoever and whatsoever he wants to see."

Halees Bin Alqmah also testified that all the Muslims were wearing *Ahram* and had brought with them the sacrificial camels. He didn't see any weapons and arms in the camp. When he returned to Quraish he said, "O the Chiefs of Makka, I can say this with confidence that Muslims are here to pay their homage to the holy Ka'aba and they have no bad intentions at all. I think that they should be allowed to come to Makka as everybody has a right to visit Ka'aba. No one has any monopoly over holy Ka'aba."

When the Quraish didn't agree to let the Muslims enter the city, Halees expressed his displeasure saying, "If you didn't allow Mohammad and his followers to enter the city and stopped him

from visiting the holy Ka'aba, I will dissociate from you and shall no longer be an ally to you."

But Quraish remained unmoved and maintained their stance stubbornly. Holy Prophet (PBUH) sent his envoy Frash Bin Umiya Khazai to Makka to negotiate a way to pacify the Makkans of their doubts about them. But the Quraish arrested him and slay his camel. Holy Prophet (PBUH), upon hearing the news, sent Usman Ghani (RA) to Makka as his ambassador. When he met Quraish they said, " You belong to our tribe we allow you to circumambulate the holy Ka'aba and perform Umra but cannot allow Mohammad to enter Ka'aba." The negotiation failed due to stubbornness and high headedness of Quraish. In the mean time this rumor spread in the camp of Muslims that Usman (RA) had been martyred.

Bait-e-Rizwan

Upon hearing the news of Usman's death Holy Prophet *(PBUH)* sat down under a tree and said, " We are morally bound to avenge Usman's blood and whosoever wants to participate in this should take oath for this on my hand that he would remain loyal till last." All his companions took the oath placing their hands upon the hand of the Holy Prophet *(PBUH)*. Holy Prophet *(PBUH)*, declaring his right hand to be the hand of Usman (RA) placing it on his other hand swore on behalf of Usman (RA). This event is reported in the holy Quran in these words: -

"Verily those who give their hand to thee, in fact gave their hand to God, the Hand of God is over their hands, then anyone who violates his oath, does so to harm his own soul and who fulfills his covenant with God, God will soon grant him a great reward." (Sura Al fath: V, 10)

After this oath was taken information came in that the news of Usman's death was not true.

After a long discussion of two days and two nights, Quraish sent a delegation lead by S ohail Bin Umro to Hudaibiya to negotiate with Mohammad an agreement of non-aggression

between Muslims and the people of Makka. Holy Prophet (*PBUH*) told Ali (RA) to prepare the document of the agreement.

Ali (RA) started writing, "*In the Name of Allah, the most Beneficent and Merciful.*"

Sohail Bin Umro interrupted saying we do not acknowledge Allah as the most Beneficent and Merciful, you may write, "In the Name of Our Allah," because all agreements of Arabs start with these words since ancient times.

Ali (RA) wrote the next sentence; This has been agreed between Mohammad, the Prophet of Allah (PBUH) and Sohail Bin Umro. He again objected saying you should not be writing like this because we do not acknowledge Mohammad as the Prophet of Allah, if we had accepted him as the Prophet of Allah why should have we been stopping him from entering Makka, so you should be writing; 'this has been agreed between Mohammad Bin Abdullah and Sohail Bin Umro.'

Ali (RA) looked towards Holy Prophet (*PBUH*). He said, "Ali! Write what Sohail demands, let him be happy." The agreed contract written at that time reads:

"In the Name Our Allah. This has been agreed between Mohammad Bin Abdullah and Sohail Bin Umro. And, through this agreement Quraish accepts an armistice between Makkans and Muslims for ten years. And, that if during this period of ten years, anyone would go to Muslims without having permission of Quraish, they would return him to Quraish but if a person, who comes to Quraish after deserting Muslims, they would not return him to Muslims. During these ten years of the truce none of the parties would attempt to harm or damage the lives or belongings of the other party. During these ten years of truce, the Quraish would be at liberty to make agreements and have relations with anyone, which they may wish

Muslims are not permitted to enter Makka and perform pilgrimage this year, though the next year they can come to perform pilgrimage of Ka'aba, on the condition that they would stay in the city for more than three years and they would not bring any weapon other than their swords."

This agreement was made on the 7th year of Hegira (Migration of the Holy Prophet (*PBUH*)). All the Muslims present there were feeling disgraced and were depressed because of the terms and conditions of the agreement. Omar (RA) approached Holy Prophet (*PBUH*) and asked him, "Didn't you say that we would go to Makka and perform pilgrimage?" Holy Prophet (*PBUH*) consoled him saying, "Indeed, God willing, you will go to Makka and have the opportunity of circumambulating Ka'aba."

Only after two days of signing of Hudaibiya Agreement, Abu Jandal, who had embraced Islam was imprisoned by his father, managed to escape and reach Hudaibiya to join Muslims. Soon after his arrival there, Sohail Bin Umro also reached there and addressing the Muslims said, "According the terms of the agreement between you and us, if a person runs away from Quraish and seeks asylum from Muslims, is liable to be returned therefore you return to me ,my son Abu Jandal. Holy Prophet (*PBUH*) returned Abu Jandal to his father. Abu Jandal pleaded that his father would kill him. Holy Prophet (*PBUH*) said, "Don't be afraid Abu Jandal, Gof will protect you." Muslims could not take it and they were enraged but they controlled themselves in the light of the Oath of Rizwan.

When Holy Prophet (*PBUH*) saw that the Muslims were so dejected he assembled them and reheared these verses of Sura Fatah:

"Allah's Good Pleasure was on the believers when they swore. Fealty to thee under the tree: He knew what was in their hearts and He sent down upon them tranquility and He rewards them with Victory soon.

Holy Prophet (*PBUH*) told the Muslims to sacrifice the animals, shave off their heads and take off their pilgrimage robes. He repeated his words three times but nobody moved as they were in no mood to obey due to heavy grief, anguish and depression. Seeing that Holy Prophet (*PBUH*) felt poignant and he entered his tent and expressed his disappointment concerning the behavior of his followers to Um-e-Salma. She suggested that he should not be disappointed and should start with his sacrificing, shaving his head and taking off his *Ahram*, the Muslims would certainly follow him.

When Holy Prophet (*PBUH*) shaved off his head after offering his sacrifice, the companions also followed him and after sacrificing their animals, shaved off their heads and took off their *Ahram*.

Islamic army in the Desert

Muslims, in general, failed to understand the far-reaching effects of the treaty made by their Prophet with Quraish.

After offering their sacrifices, shaving their heads and taking off *Ahrams*, Muslims started towards Medina with a heavy heart. On their way to Medina, in that state of their gloom, another Muslim Abu Baseer, who had managed to escape from Makka, requested them to take him in their protection. Before he could settle down, two men from Makka chasing the absconder reached there and demanded the custody of Abu Baseer.

Omar (RA), who had enough of all that, pleaded to Holy Prophet (*PBUH*) and said, "O Prophet! Please don't send him back. He has come to ask for protection and we shall protect him even at the cost of our lives." Holy Prophet (*PBUH*) said, "We have to keep our words." Listening to that the two men chained Abu Baseer on the Camel back and set off.

On the way back to Makka, Abu Baseer broke away and killed one of his custodians the other managed to escape. Abu Baseer came to Muslims again to ask for protection. The next day the person who had survived also reached there and demanded that Abu Baseer be handed over to him. But before that the representative of Quraish could get hold of his prisoner to take him back, he broke away and escaped. He decided to take refuge in the desert rather than to return to Makka.

Abu Baseer took refuge at Zul Marwah. After few days. Abu Jandal also joined him there and then another Muslim Aatba Bin Asad also escaped from Makka and joined them. Gradually the other Muslims of Makka also started reaching there and another group of Muslims was formed in the deserts of Arabia.

Within one year from the day of signing of Hudaibiya Agreement, the number of Muslims gathering in Zul Marwah managed to take the form an army. They started collecting their share of provisions from the caravans to and from Makka. These Muslims at Zul Marwah tormented Quraish in such a manner that they were forced to request Holy Prophet *(PBUH)* to call them to Medina so that they could be saved from them.

In the same year because of drought Makka faced famine. The lands of Yamama were considered to be the home of agro-production but all the people of Yamama Tribe had embraced Islam and they were not willing to allow the supply of their produce to Makkans. Chief of the Tribe disallowed trade with Makkans. When Holy Prophet *(PBUH)* came to know of this situation, he told the Chief of Yamama not to impose any ban upon the supplies to Makka. Not only that but he also sent five hundred Gold coins for their distribution amongst the poor and destitute people of Makka. Besides sending these five hundred coins a huge lot of dates were also sent to Abu Sufyan with a message to trade them for leather and skins. Abu Sufyan tried to refuse the offer and send the dates back to Medina but the people of Makka, who were suffering from hunger, had come to know of the incoming supply of the dates. So Abu Sufyan could not dare to reject the offer and had to take them and sent a lot of leather as bartered goods for the dates. When the people of Makka came to know that those dates had come from Mohammad, their antagonistic approach towards him started softening.

Conquest of Khyber

In spite of truce Agreement between Muslims and the people of Makka, Jews of Khyber did not let any change take place in their antagonistic attitude towards Muslims. And, they did not allow the trade Caravans of Muslims to pass through territories of Khyber so that the Muslims could not have any access to the countries in the North for having any economic relations with them.

In order to curb the malicious activities of Jews Holy Prophet *(PBUH)* decided to advance towards Khyber, which had eight strong fortresses to guard against any invasion. Holy Prophet *(PBUH)* himself was commanding the Muslim Army. Upon reaching Khyber, due to bad weather, Holy Prophet *(PBUH)* fell sick and Abu Bakkar (RA) took charge of the Muslim Army and attacked the Jews settlement. Jews resisted the attack and Muslims could not succeed. The bad weather also affected Abu Bakkar (RA) and he, too, fell ill. Holy Prophet *(PBUH)* Told Omar (RA) to take charge of the Army instead but to no avail. Omar (RA) also fell ill.

Holy Prophet *(PBUH)* handed over the command to Ali (RA). Even he, too, was suffering from eyes infection and had swollen eyes. He accepted the responsibility and attacked the Nitat Fort. After the Nitat Fort was conquered, he planned to attack Na'im

Fort. In ten days Ali (RA) captured four of the ten strong forts of Jews. Rest surrendered to Muslims with a petition of mercy.

Conquest of Khyber resulted in having lots of arms and food provisions for the Muslims as war-booty. Holy Prophet (*PBUH*) ordered to deal kindly with Jews and allowed the to leave Khyber, if they wished. They were also allowed to take their household goods with them except their cattle and grains.

Jews, who wanted to stay back and were not ready to leave, were permitted to stay and continue with their trades and businesses. All the sacred books and other important documents of Jews were returned to them. Muslims started enjoying good relations with the Jews.

Zainab Bint Hurs announced that she would serve the Holy Prophet (*PBUH*) with a roasted lamb cooked by her. She arranged to slaughter a lamb and during roasting its legs poisoned them, and sent that mutton to Holy Prophet (*PBUH*). One of the companions of the Holy Prophet (*PBUH*), Bashir Bin Bara was sitting there when the roasted mutton was served to Holy Prophet (*PBUH*). Bashir cut, chewed and swallowed a piece of that poisoned mutton. Holy Prophet (*PBUH*) spat out the first morsel after chewing it saying, "Don't eat, this meat is poisoned." The piece, which Bashir had swallowed, had its effect and Bashir died then and there.

Zainab Bint Hurs was arrested and asked, " Did you sent that poisoned meat for the Holy Prophet (*PBUH*)?"

She confessed and said, " I had poisoned the meat thinking that if Mohammad is really the prophet of God, he would not eat it and if he is not, then he would die of eating the poisonous meat."

Three Days in Makka

In 7th A.H., Holy Prophet (*PBUH*) along with two thousand followers went to Makka to perform Umra. Since all the Muslims were going for the sake of pilgrimage of Ka'aba, they did not have any weapon except their swords. In those days sword was not considered an arm rather it was one of the articles of wearing apparel for Arabs.

When the Muslims entered Makka, people of Quraish fearing an attack from Muslims went to near by hills. Before entering into the city, Holy Prophet (*PBUH*) assigned the duty of watching over to a cavalry regiment of one hundred Muslims and told them that if the Quraish would attack them, they should come to rescue them otherwise they were to stay there till their return. Mohammad Bin Muslma was appointed the captain of the regiment and stationed at a place in the suburbs of Makka known as Mara-al-Zuhran.

The infidels were watching over the scene of Muslims entering the city from the hills. They were amazed to see the obedience and respect of the followers of Holy Prophet (*PBUH*) for their leader and disciple with which they were performing the

rites of pilgrimage. When the rites of pilgrimage were over, in order to strengthen the ties with Quraish, Holy Prophet (*PBUH*) married Memona Bint Haras, a lady from a respectable family of Quraish. On this occasion Holy Prophet (*PBUH*), on the third day of his stay in the city, announced a banquet to celebrate his wedding.

When Quraish had the news of the banquet by the Holy Prophet (*PBUH*), a delegation came to Holy Prophet (*PBUH*) and said, "According to the agreement you could have stayed in the city for three days and today is the third day so you better be getting out." Honoring the agreement, Holy Prophet (*PBUH*) cancelled the banquet and left for Medina.

Truth Prevails and Falsehood Perishes

On 10th day of Ramazan in 8th A.H., Islamic Army started marching towards Makka and camped at a distance from Makka. Soldiers were told to cook their food individually and for that everyone had to lit fire separately in the desert. When all the twenty thousand soldiers lit their fire after the dusk, it offered a scene, which the human eyes had never seen before.

When Quraish came to know about the camping of Islamic Army, Abu Sufyan along with Badeel Bin Warqa and Hakeem Bin Hazam to survey the situation went to Maral Zuhran. The guards arrested them and they were presented before the Holy Prophet (*PBUH*), who excused them. Moved from witnessing the compassion, kindness and good nature of Holy Prophet (*PBUH*), they all embraced Islam.

Abbas suggested that since Abu Sufyan has embraced Islam, he deserved some recognition being the leader of his people. Holy Prophet (*PBUH*) said, "Whosoever enters the premises of holy

Ka'aba, Abu Sufyan's House or closes his door is to be protected."

Ali (RA), who had the particular flag of Holy Prophet (*PBUH*), was leading the first battalion that entered Makka. The second battalion headed by Zubair Bin Awan marched in the city from the west side. Saad Bin Abadah Ansari was leading the contingent entering the city from the east. The fourth contingent that was led by Khalid Bin Waleed entered the city from the north. Saad Bin Abadah overwhelmed by emotions cried, "The day to attack has come and no one would be spared."

When Holy Prophet (*PBUH*) was reported this, he corrected saying, "Saad Bin Abada is not right to say so. Today is the Day to glorify Ka'aba and is the day to adorn Ka'aba with a new robe." And, appointed his son Qais leader of the contingent instead.

All the contingents of Islamic Army entered the city without any opposition. Only Khalid Bin Waleed had to face some resistance, which he culminated successfully. All these four contingents centered in the holy Ka'aba. Then Holy Prophet (*PBUH*) entered the scene riding upon a white she-camel. He circumambulated Ka'aba seven times and ordered the Key carrier of Ka'aba to open the door of the holy Ka'aba. The five Muslims that entered the Ka'aba Building on that day included Holy Prophet (*PBUH*), Ali (RA), Usman Bin Zaid (RA), Bilal (RA) and the Key-bearer of Ka'aba, Usman Bin Talha (RA). Standing in the doorsteps of the holy Ka'aba, Holy Prophet (*PBUH*) addressed the people gathered there, saying.

"O' the people of Makka, you are all aware of the laws of battle and know well the punishment for the breach of agreement. Now when you have been subdued, Muslims have the right to put all of you to death or enslave you but I would like to say the same

that Joseph had said to his brethrens. God has forgiven you, therefore you are free and your lives and belongings are spared."

"O' people, God has created all men and women from one man and woman. Nobody has any superiority over the others except in having a profound understanding of God, Almighty. All human beings are equal in the sight of God, therefore all the honors on the basis of lineage, tribes and worldly status are abolished today."

After his address, rehearsing the verse, "*Truth prevailed and falsehood perished, indeed the falsehood had to perish*" threw the biggest idol placed therein. Then told Ali (RA) to throw all the idols placed there and purge the holy Ka'aba from all pictorial representations painted upon the inner and outer walls of Ka'aba.

After the conquest of Makka, Holy Prophet (*PBUH*) demonstrated extreme kindheartedness even towards the enemies of Islam and his foes and bestowed forgiveness upon them. Amongst such people was Akrama Bin Abu Jehal, who fearing his life, had escaped before the Muslims had entered the city. His wife approached Holy prophet (*PBUH*) and asked for forgiveness for her husband. Holy Prophet (*PBUH*) was kind enough to bid forgiveness for her husband.

Amongst most dangerous enemies of Islam, one was the wife of Abu Sufyan, who had devoured upon the liver of Hamza; an uncle of Holy Prophet (*PBUH*) and a fine Muslim leader, was also granted immunity and forgiveness.

Sufwan Bin Umiyah, yet another strong enemy of Islam, was also granted immunity and his life was spared.

On the third day of the conquest of Makka, Holy Prophet (*PBUH*) sent a few Muslims to the suburbs of Makka after assigning them this duty that they should break any idol they

could found anywhere. Kalid Bin Waleed led that group of Muslims who were told clean up Nakhla from idols. One of the most famous idols, the statue of Uza was placed there. Hozan Tribe governed that area. Although Quraish and Hozan were deadly against each other for a very long time and had enmity for so many generations, when they saw that Muslims, by shattering their idols, were cutting the roots of their ideals and beliefs they resisted Muslims vehemently. Finally after a fierce battle at Hanain God bestowed victory upon Muslims

The Last Public Address of the Holy Prophet

From the day of his migration onwards, Holy Prophet *(PBUH)* advanced his mission at an average speed of 622 Square Kilometers per day for ten consecutive years. In the begging of Islam, the Muslims were so handicapped and poor that in the first three battles, which they had to fight against infidels, there was only one camel for every two Muslim soldiers. In the Battle of Baddar, there were only two horses with 313 volunteer soldiers but later on the Muslims had grown so well off and strong that at the time of Battle of Hanain they had 1000 horses and in the Battle of Tabuk Islamic army had ten thousand horses.

There were only four Muslims who fought the first ever combat of Islam with infidels at Nakhla and in the second combat they were 313, while in Uhad Muslim soldiers were seven hundred in number but at Tabuk there were thirty thousand soldiers who went to the battle field. There were battles in which Muslims did not receive much damages but there were battles in which they suffered very heavy losses. But, in view of the benefits of having control over the vast land of Arabia, their losses were negligible as compared to their opponents. In the ninth year of Migration, Holy Prophet *(PBUH)* fell sick and stayed

in Medina but in that year he held meetings with delegations from various tribes and ambassadors of adjoining states of Arabia. At that time Holy Prophet *(PBUH)* was the only religious, political and military leader of entire Arabia but when an ambassador or a delegation would visit him from far and wide, they were amazed to see him sitting on a simple mat made of palm leaves and living the same simple life, which he used to live for years. There wasn't any change in his life style even when he was enjoying the supreme authority over the entire Arabia.

In the 10th A.H., Holy Prophet *(PBUH)* went to Makka from Medina with fourteen thousand companions to perform pilgrimage. On 9th Zul Hajj of 10 A.H., after the sunset, Holy Prophet *(PBUH)* seated upon his she-camel Qaswa, appeared upon Jabalar Rehmat, in the valley of Nimrah. The sermon delivered at the occasion of performing his last pilgrimage, is considered to be the basic constitution of Islam and contains all the fundamental principals of Islam. This address was made about 80 days before the Holy Prophet *(PBUH)* breathed his last. He said: -

"O, my people! Listen to me carefully. I may not meet you again at this place after this.

"God says, He has created you from one man and one woman. And, your tribes and clans are to enable you to recognize one another. Verily, the most respected, in the sight of Allah is he who exercises utmost care in having the understanding of Allah. therefore no Arab has any superiority over any non-Arab nor any non-Arab has any superiority over any Arab. Similarly, no black has any advantage over any white-man or vice versa."

"O, the people of Quraish! Don't let it happen that on the Day of Judgment your necks are found burdened with worldly things and the others have goods for the Hereafter. If it happened I won't be able to save you from the Wrath of God."

"O, people! You have been forbidden to kill one another and to take possession of other person's belongings; these are as sacred to you as this day of this month. Always remember, you have to appear before God and he is swift to take account of all your deeds."

"O, people! Your women have rights on you just as you have rights on them. Treat them with kindness and love. Remember. You exercise control over women because God has bade you to do so, therefore, be careful in carrying out your duties in this regard."

"Treat your slaves well. Provide them the food that you eat, clad them the clothes that you wear. And, if they commit a mistake that you find difficult to forgive, it's better to leave them because they too are the creatures of God. Don't treat them harshly." -

"O, people! Listen to me carefully to consider and understand. All the Muslims are brethrens to one another and are tied in a relation of love and fraternity. It is not fair to use anything of your brother unless he permits you willingly."

"Beware! I have trampled down all the customs that you practiced during your days of ignorance. No blood shed during that period is to be avenged."

"Also beware! Don't let injustice come near you. I am leaving behind a thing, if you held it firmly, you will not go astray and that thing is the Book of God. There is no prophet after me and there will not be any new religion after yours."

"Keep worshipping God alone. Establish *Salaat*, fast during the month of Ramazan, pay *Zakat* of your goods willingly and circumambulate the House of your Lord. Avoid exaggerations and

overdoing in religious matters because the nations before you have destroyed them only for this."

"Beware! Don't get astray after me and don't start killing one another. You have to appear before God and you will be questioned about your deeds."

"Obey even a black slave, if he is your leader and makes you to go according to the Book of God."

"O, people! Sincerity in deeds, well wishing for your brethren and unity among the people help in keeping you away from worries."

"O, People! What will you say, when you would be asked about me?"

When people present there submitted that they would testify that he delivered the message of God and fulfilled his duties diligently, Holy Prophet *(PBUH)* raised his index finger towards the sky and lowered it down towards the audience saying, " O, Allah, be a witness to this."

Then concluding his address, Holy Prophet *(PBUH)* said, "I demand of you, who are present here, to convey my teachings to those who are not present here whether they are existing or would born hence, as many of them would take care of my teachings more than those who are listing to me now."

Pity and Compassion

In the month of Rabiul-Awal of 11 A.H., Holy Prophet *(PBUH)* fell ill. One day addressing the immigrant Muslims of Makka, he said to them: -

"O, the people who migrated to Medina! I advise you to be kind to *Ansar*, the actual residents of Medina extraordinarily because I trust them very much. When we had migrated, they were the one's who made every sacrifice for us and demonstrated extreme devotion and loyalty. Hence, if any mistake is found on their part, treat them kindly and with compassion. They are just like robe to my body. Till this day they have performed all their duties extremely well and they have left no obligation unfulfilled. Now they have rights on you."

"O, people when I have gone and you have buried me, don't you ever prostrate before my grave. God alone is worthy of adorations, bowing and prostration.

When Holy Prophet *(PBUH)* breathed his last and departed this world, only one mule that was presented to him by the King

of Abyssinia and few swords were left behind as his personal belongings.

It was decided that he be laid to rest at the same place where he breathed his last. When the Muslims present in the Mosque came to know of the demise of their beloved Prophet, everyone started mourning and lamenting due to the grief. Omar (RA) Bin Khitab came in the mosque and seeing the people crying said in his loud voice, " Why do you cry? What is this lamenting about?" Then he unsheathed his sword and said with conviction, "I'll slash the head that would say that Holy Prophet (PBUH) has expired. Our Prophet has not died but has gone to visit God and would be back very soon."

In the meantime Abu Bakkar (RA) came in the Mosque and addressing Omar (RA) said, "Omar, please be quiet and put your sword back into its sheathe."

Then, addressing the people there, he said, "O, people! Whosoever amongst you worshipped Mohammad should know that Mohammad has passed away and the one who worships God Almighty should keep this in mind that God is Ever Alive and will never perish."

The he recited the 14th verse of *Sura Aal-e-Imran.*

"And, Mohammad is no more than a messenger: many were the messengers that passed away before him. So if he is dead or is slain, will ye turn back on your heels? If any did turn back on his heels, not the least harm will he do to God. And, God will soon reward those who are grateful to Him."

MOHAMMAD
(PBUH)
The Prophet Of God

Part II

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